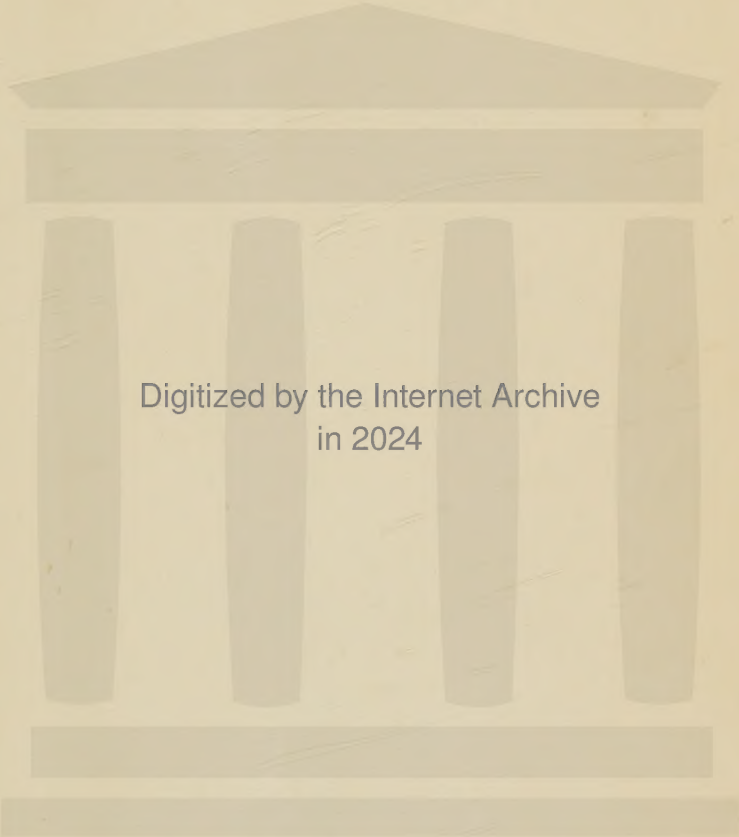
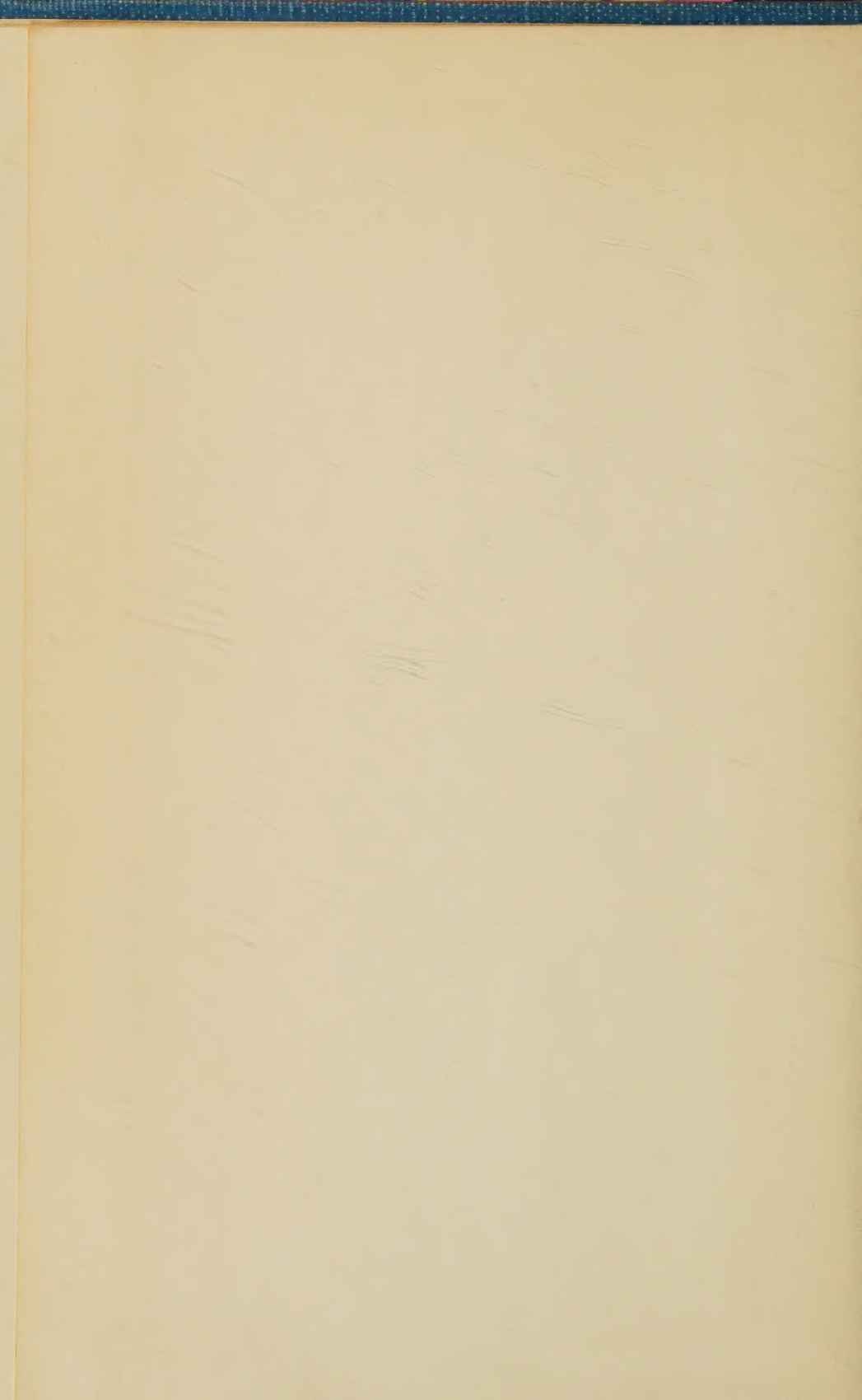




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CONSTRUCTIVE STUDIES IN JOHN

The Gospel for the Christian

(Twenty-Six Studies)

FOR USE IN SCHOOLS AND BIBLE CLASSES

THE CINCINNATI BIBLE SEMINARY
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BY

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Introductory Note.

These Constructive Studies in John were prepared for "The Bible Student and Teacher", and printed in its pages during the earlier months of 1908, for the purpose of opening the way for some of its readers to a more intelligent and comprehensive view of the Fourth Gospel. They were intended to lead Teacher and Student away from the ordinary mechanical style of handling it, and to illustrate the *Natural, Constructive and Cumulative Method* which the Bible League advocates as the true method.

1. This Method requires the *Direct Study of the Gospel itself, just as it stands in the Sacred Text*, in order to find out What it is and What is in it.

That can be done in one way only—by having the printed Gospel in hand. Hence the English Text of the Revised Version (the British Revision is used as giving access to the best "Reference System") is here printed as the *Central Feature*.

2. This Method requires the *Constructive Study of the Gospel*, in the light of its Origin, and of the Literary Aim and Plan of the Writer, and of the Purpose of the Holy Spirit Who guided him in its Production for Promoting the Faith and Life of the Christian and the Church.

The aim has been so to Interpret the Gospel as a Literary Construction that its Parts can be Mastered, not as disjointed fragments or verses, but as constituting a *Complete Organic Whole* embodying a Divine Plan and Scheme.

3. This Method seeks to make the Results of the Study *Cumulative*—so as to avoid unintelligent drudgery and unproductive labor and help the Student to add constantly and increasingly to his permanent store of Biblical Knowledge.

Wide observation has led to a profound

conviction that the ordinary Mechanical Methods, used by Bible Students and Bible Teachers, end, sooner or later, in an overwhelming sense of drudgery, in disappointing results, and in the cessation of Study. The Cumulative Method seeks to prevent this—

(1) By so Presenting the Parts of the Gospel as to bring out their Organic Connections as a Whole, through following *John's Purpose in writing the Gospel* thereby leading to Fresh and Inspiring Views, and Knowledge that is worth getting and keeping.

(2) By appealing, in a Common Sense and Reasonable Way, through this Constructive Method—at once Analytic and Synthetic—especially to the Class of mature Minds always interested in such Constructive Work, and in no other kind.

(3) By Graphic Arrangement of the Results, so as to reach the Mind and Memory through the Eye.

Such Study makes the Results Cumulative and Permanent, through furnishing the Natural Pigeon Holes, so to speak, which to put the Fruits of a Life-time Investigation.

The Studies have been reprinted in form for use in Bible Schools and Bible Classes.

The Twenty-Six Studies may be taken up at any time—the Fall is a convenient season—and will furnish Weekly Exercises for a Half Year.

It will be found profitable to supplement what is here given, by added study of the Helps indicated in the Introductory Chapter (pp. 14-18). In this supplementary Study, attention should be directed to the Peculiarities of John's Gospel that shed light upon the Evangelist's Purpose in writing the Book, and help to Master the Divine Plan embodied in it by the Holy Spirit.

Introductory to the Study of John's Gospel

It was announced in the December issue of *The Bible Student and Teacher* that, with the opening of the year 1908, the Systematic Study of the Gospel according to John would be taken up in a series of Studies with the aim of bringing out the Scope and Unity of that Gospel as a Book. Certain preliminary matters are requisite for the profitable pursuit of such study. It is necessary to take up such subjects as the following:

(1) The Four Gospels, Their Historical Origin and Relations;

(2) John, the Gospel for the Christian and the Christian Church;

(3) The Historical Key in its Application to John's Gospel;

(4) Some Suggested Helps in Studying John's Gospel.

Some of these Topics were considered more or less fully in unfolding the International Lessons on John for the opening months of the year 1905, and will be found in Volume II. of *The Bible Student and Teacher*. For the present purposes it will be necessary to reproduce portions of what was then printed, since a very large number of our readers were not at that time subscribers to the magazine. We shall take up the suggested subjects in order.

I. The Four Gospels, Their Historical Origin and Relations

1. Their Place in General in the Bible

The Four Gospels hold a relation to the New Testament similar to that which the Five Books of Moses hold to the Old Testament,—they are its foundation. The Books of Moses are the record of the Origin of the Law, as God's way for restoring fallen man to obedience and life; or, to state it in another way, the Historical Introduction of the Law into the world, in the hands of the Chosen People, preparatory to its subsequent development in connection with their history, institutions and life, in paying the way for Christ and the Gospel. The Four Gospels record the origin of the Gospel, or its Historical Introduction into the world, in the Career of Jesus Christ, the Incarnate Son of God, preparatory to its embodiment and development in connection with the history, faith and life of the Church.

As the remainder of the Old Testament is unintelligible without an understanding of the Pentateuch, so the rest of the New Testament is unintelligible without a knowledge of the Gospels. The relations of these two opening Natural Divisions to the other Natural Divisions and Subdivisions of the two Testaments have been briefly unfolded in "Bible League Primer No. 1", presenting an "Outline View of the Bible as God's Revelation of Redemption".

Nor can any one of the Gospels be un-

derstood except as it is studied in its relations to the other Three Gospels that enter along with it into the complete plan of Gospel revelation. They are not merely so much raw material thrown together without purpose, or (as many seem to think) for the slender purpose of being in convenient shape for men of erratic genius like Strauss and Renan, or pretentious men without genius, to experiment with in making Lives of Christ. One may study such lives, down to the latest that has been prepared for Sunday school use, and yet learn next to nothing of the heart of the Gospels as God has given them to men. Every one of the Four Gospels is a *unit* in itself, having its Divine theme, aim and plan; and the Four taken together constitute a *greater unit* embracing God's complete revelation of the Gospel to the lost world of mankind,—until that thought is grasped no one has even started on his way to find out what is in the Gospels as God has given them in the Word.

The International Lessons for the first half of 1908 are drawn from the Gospel according to John. The fact that these Lessons were treated so recently as 1905, was given in the December number as a reason for following what we consider the better plan of the Bible League, i. e.,

Studying the Book as a whole, without special reference to the International Lessons.

The purpose of this opening part of the Introductory presentation is to unfold

2. Some Facts About the Preparation for the Four Gospels

Many years ago the writer attempted to answer, first for the people of his own parish and later for a larger public, the question, "Why Four Gospels?" That the answer to that question should be brought home to the Church is still, in the estimation of many strong men, one of the great needs; since for lack of definite knowledge on the subject the Gospels are practically sealed books, so far as their differences and special purposes are concerned, to the masses of Christian people. Why a Gospel according to Matthew, one according to Mark, one according to Luke, and one according to John? Why not three, or five, or twenty? Or why not, in accordance with the apparent desire of the present age, just one Gospel, and that simply a Life of Christ?

In the book just mentioned these questions, as well as the fundamental questions of Introduction Concerning the Origin, Scope and Plans of the Gospels, are answered from the Historico-Critical point of view. There is not space here for a detailed answer to such questions. What is said must be limited to some results that have been arrived at by legitimate methods. Only the briefest statement of a few basal facts is possible.

A careful Historical Study of the Origin of the Gospels—and that alone—will help to answer the essential questions: Whence came the Gospels? Why are there Four, neither more nor less? Wherein and why do they differ? It will appear, from such study, how false is the common notion, that the divine work of promulgating the Gospel for the redemption of the world might have been accomplished just as well by one Gospel, or any other number than four,—so false, indeed, that human history would

briefly the Scope of the Four Gospels, with particular reference to showing the place of John among them; in order to prepare the way for the proposed connected Study of John's Gospel.

have to be transformed, the world revolutionized, and the nature of the races and types of mankind radically changed, before the divine purpose could have reached its fulfilment through one, or three, or five, or any other number of Gospels, or any other Gospels, than the divinely chosen Four.

The importance of this question arises from the fact that *the only Key to the Four Gospels is to be found in their Historical Origin and Aim*, and nowhere else.

It is simply amazing that the commentators on the Gospels have not recognized this and applied it to the exposition of these foundation documents of the New Testament. The usual method in seeking to ascertain the origin of the Gospels has been, to exploit imported German speculations, or to spin theories for themselves out of their own inner consciousness. All this laborious effort devoted to the *Logia* and the *Ur-Markus* and all the supposititious ilk; and all the fine-spun discussions about which was the *original* Gospel, and how this *must have undergone* (there is the guesser's *must-beity* here, but no known facts) successive emendations, enlargements and improvements,—all this is utterly useless so far as any aid to the understanding of the Gospels is concerned. Even the German critics are just now waking up to the fact that an ounce of historical fact is worth more here than innumerable tons of speculation, and are making it one of the burning questions. Indeed, it is scarcely possible to over-estimate the importance of this point; for, we repeat what we have elsewhere shown, that the *basis of Historical Fact furnishes the only starting-point for finding a rational and adequate Key to the understanding of the Four Gospels*.

3. Some Facts About the Transition from the Old Dispensation of the New

The Old Testament closes with the history of the Restoration of Jerusalem and the Temple, to be henceforth a religious metropolis for the whole Jewish race, from which shall go forth the spiritual influ-

ences that are to fashion the future of mankind. The Divine Religion was at the same time given its final and unalterable written form, the Hebrew then ceasing to be a living language. The Synagogue Sys-

gave grew up later, connecting the Temple with all the world, and, as a sort of telegraphic arrangement, speedily transmitting the latest thought at Jerusalem to the Jews over the world, and thus to some extent to the pagan world. As the time for the Advent, according to Daniel's prophetic chronology, drew near, the expectation of a Coming Messiah was cherished in all lands.

During this period Four World-Empires had successively appeared on the stage of history. The Oriental Races, with which the Jews were in closest natural sympathy, had, in the Babylonian and Medo-Persian Empires, proved the failure of material riches, power, and grandeur to satisfy and save man, and had left him wretched and perishing. The career of the Greek race had shown the insufficiency of the human reason with the highest human culture to satisfy and save man. But Alexander and

his empire before passing away spread the Greek civilization over the world of that age. The Roman Empire, the Fourth Kingdom of Daniel's prophetic perspective of history, had followed, and had gone far on its mission of trying whether human power, taking the form of legislation regulated by political principles, of which a regard for law and justice was most conspicuous, could perfect humanity by subordinating the individual to the state and making the state universal. It had done its best, but Imperialism had proved as helpless as Orientalism and Hellenism in the effort to save man. The Law-work of Rome had, indeed, made the need of the Gospel more deeply felt; but that was its utmost.

In the end, the three races, Jew, Greek and Roman, were everywhere, and constituted the civilized world of that age.

4. Some Facts About the Advent and Career of Messiah

Jesus Christ came in the fulness of the time (Gal. iv. 6), or at the hour appointed in the divine plan, foretold by Daniel, and prepared for by Divine Providence. That was in the year 749 or 750 of the founding of Rome, or, allowing for the now generally admitted error in the Dionysian Chronology, 1900 years before the opening of the year 1896. He accomplished His appointed task in a life of probably a little over thirty-three years, about three and a half of which were devoted to His public ministry, ending with His sacrificial death on the Cross.

A simple Working Outline of His career, based on Wieseler's Outline, and given to aid in understanding the Divisions of the Gospels, is as follows:

Section 1.—The Childhood and Youth of Jesus. Thirty years, from 4 B. C. to 26 A. D.

Section 2.—The Inauguration of Jesus and His Ministry in Judea. About one year, from 26 to 27 A. D.

Section 3.—The Public Ministry of Jesus in Galilee. About two years, from 27 to 29 A. D.

Section 4.—The Public Ministry of Jesus in Perea, beyond Jordan—or swinging between Perea and Jerusalem. About six months, from October, 29 A. D., to April, 30 A. D.

Section 5.—The Atonement of Jesus by His Sacrificial Death. About one week, April 2 to 8, 30 A. D.

Section 6.—The Conclusion of the Career of Jesus, including His Burial, Resurrection and Ascension. About forty days, from April 9 to about May 18, 30 A. D.

The Early Ministry of Jesus in Judea will be found in the opening chapters of John's Gospel. The Later Ministry at Jerusalem, during the last few months of His life, when in deadly conflict with the hostile Jews who were seeking His destruction, is also recorded by John (chs. vii.-xii.).

The Synoptic Gospels omit these events, and all Three take up at once the Ministry of Jesus in Galilee, beginning after His withdrawal from Judea.

Luke, writing for the Greek Gentile world, records the Ministry of the period of Wandering, after Jesus had been driven out of Galilee, embracing the so-called Perea Ministry. This makes up the bulk of the main body of his Gospel (chs. ix. 51-xviii. 34); but is substantially omitted by the other Evangelists including John.

All the Evangelists give large space to the Crucifixion and Resurrection, as these constitute for Jew, Roman, Greek and Christian alike the fundamental facts of Redemption.

5. Some Facts About the Historical Origin of the Gospels

Jesus Christ Himself left no written record of any of these things. He sent forth His Apostles to preach to all the world the Gospel for which in His life and death He had laid the foundation.

The Gospel Preached

After His Death and Resurrection Jesus issued to His Apostles the Great Commission: "Go ye into all the world and preach the Gospel to every creature." They entered at once upon the work of carrying out that Commission. It embraced in its scope the World, Jew, Roman, and Greek, of that age. The Apostles went forth preaching the Gospel like common-sense men, presenting Jesus to each of these three great Types or Races of mankind in the way best suited to the end in view, of leading those Races to submit to Him as the Divine Savior and Lord.

The same presentation would not equally commend Him to all of them. Each of them had its peculiarities that had to be taken into account; each of them its own characteristic views of life, of the evils in the world, and of the qualities of the needed and longed-for deliverer, of which, so far as it was right, the Gospel preacher must take advantage. Those early preachers, under the direction of the Holy Spirit, took wise account of all this, and preached to the Jew, to the Roman, and to the Greek, in the forms suited to their natures and needs.

The Acts of the Apostles, written probably about A. D. 63, gives a sketch of this preaching of the Apostles—the name means Missionaries—as, after their empowerment at Pentecost, they followed the Program laid down for them by Jesus Himself in His last directions, beginning "in Jerusalem" and going out "unto the uttermost parts of the earth" (Acts i. 8).

The Acts records the founding of the Church at the three Missionary Centers, Jewish (Jerusalem), Greek (Antioch), Roman (Rome), from which to push the Conquest of the World. While Peter and John, the Apostles of the circumcision, gave themselves to the work for the Jewish World from Jerusalem, Paul, the Apostle to the Gentiles, was planning and pushing the conquest of the Roman Empire, Eastern

and Western, from Antioch and Rome.

It was during the progress of this Gospel Campaign that most of the Epistles, or Letters to the Church, Pauline and Catholic—those of John being an exception—were sent out to the Churches, to furnish a rational foundation for their Faith, and to give directions for their Christian and Churchly Life. Long before John's Gospel was written, these Letters, embodying "the Faith [or Essential Creed] which was delivered once for all to the saints" (Jude 3), had settled the Faith of Christendom. Meanwhile the preaching of the Gospel for saving men had gone on, appealing to the World-Races.

The First Three Gospels Recorded

Before the Apostles passed away there arose among these peoples a desire to have the Gospel that had been preached to them embodied in permanent form; and, as a matter of history, the Four Gospels originated in this way.

This desire expressed itself among the Jews, and Matthew by divine inspiration gave them his Gospel in response to that desire, probably about 60 A. D. It was the Gospel that his long preaching to the Jews—the Chosen People of God, possessing the oracles of God, the divine religious forms, and the promise of the Messiah—had already thrown into the form best suited to commend to their acceptance Jesus as the Messiah. It demonstrated to them from the Old Testament Scriptures, which they accepted as authoritative, that Jesus, the Son of David and of Abraham, was the Promised Messiah.

The same desire was expressed among Romans, to whom Peter had preached, and Mark by divine inspiration gave them his Gospel to meet that desire, probably some time before 60 A. D. It was the Gospel that Peter by his preaching to the Romans—the men of power and action, of law, conquest and universal empire—had already thrown into the form best suited to commend Jesus to their acceptance. He portrays Jesus as "the Son of God", the Almighty Worker, Conqueror and Deliverer of men.

The same desire expressed itself among the Greeks, and Luke by divine inspiration

gave them his Gospel to meet that desire, probably somewhere about 60 A. D. It had its basis in the Gospel that Paul and Luke by their long preaching to the Greeks—the men of reason and universal humanity—were enabled to throw into the form best suited to commend it to their acceptance. He presents Jesus as the Perfect Divine Man, the ideal and universal, coming down from God out of heaven, and developing into the Perfect Divine Manhood, and appealing to universal humanity.

All these, the three Missionary or Evangelistic Gospels, were given their final shape before the fall of Jerusalem, probably between 50 and 70 A. D. They resulted in the calling out from the three races a multitude of those saved by the grace of God, who constituted the Church, in which the race relations gave place to the Christian and Church relations.

The Fourth Gospel Written

The life of a generation passed before John's Gospel took written shape. It was after the Church had undergone many

trials and vicissitudes that the longing came to the Christians, and was expressed by them to the Apostle John, for a *Spiritual Gospel* that should help *the Christian*, and *the Christian Church*, to develop, strengthen and perfect the Faith and Life already begun, but needing greater vigor in order to carry the Gospel to its consummation. John, by divine inspiration, at the request of the pastors and churches in Asia Minor, gave his Gospel to meet this longing. It was the Gospel, the material for which he had gathered in more intimate communion with his Master, and which, by his long preaching and especially in his later years at that Pauline center Ephesus, had been thrown into the form best suited to commend to Christians—the men of faith and of a divine life, as gathered into the Church and engaged in executing the Great Commission—The Eternal Word, the Son of God, Incarnate in Jesus Christ as the Life and Light through His Atoning Sacrifice, perfecting the Christian Faith and Spiritual Activities.

6. Some Facts Bearing on the Fourth Gospel

There are some points that need to be summarized as of special importance to the understanding of John's Gospel:

(1) There are Four Gospels for the reason that Jesus was to be commended to Four Types or Classes of Men, or to four phases of human thought, the Jewish, Roman, Greek, and Christian. There are no more because these exhaust the classes to be provided for. The world of that age must have been revolutionized and the nature of the races materially changed to admit of either more Gospels than four or less than four.

(2) The very striking Differences seen in the three Synoptics, or Missionary Gospels, Matthew, Mark, and Luke, and between these three and the Christian Gospel, John, are fully explained by this view, and by no other.

(3) The force of the great mass of Variations and alleged Discrepancies, as objections to the historical character of the Gospels, is utterly broken by the simple consideration—essential to the true theory and based upon undoubted facts—that the productions of the Evangelists are not histories, but memoirs in a modified sense; in

short, not at all biographical sketches of Christ, but records of the Apostles' practical preaching of Christ as the Savior of men to different races or classes of mankind.

(4) The view presented explains the Fitness of the Gospels for the World in all ages. Those Classes were representative classes for all time. There are the same generic needs among men to-day.—one man needing, for conviction of the truth of Christianity, to hear an authoritative word from God in type or prophecy, in the Scriptures, and to be assured of its fulfillment as proclaiming the divine mission of Jesus; a second needing to see Him as the Divine Power in His living activity, confirming His own claims; a third requiring a manifestation of God addressed to reason, through the Perfect Manhood of Jesus; a fourth demanding only the Spiritual Presence and Teachings of Jesus, to recognize in Him the Light and Life.

The Gospels appeal respectively to the instincts that lead men to bow to divine authority, power, perfection, and spirituality; and they thus exhaust the sides of man's nature from which he may best be reached

and led to submission to Jesus as Savior and Lord and to completeness in Him. They were thus intended and fitted to meet the needs of the whole world.

(5) The Gospels may then be characterized as follows:

Matthew's is the Gospel for the Jew, the Man of the Divine Religion and the representative of the Oriental races.

Mark's is the Gospel for the Roman, the Man of Power and Action, leading to universal empire, the Practical Man.

Luke's is the Gospel for the Greek, the Man of Reason and Culture and the repre-

sentative of universal humanity.

John's is the Gospel for the Christian, the Man of Faith and of Christ, saved out of the world-races, Jewish, Roman, and Greek, by the power of the Gospel message to sinners.*

*The story of the Origin of each of the Gospels; the character of the Class or Race for which each was produced; the Qualifications of the four Evangelists for their work; and the Special Features of each of the Gospels, should be studied in this connection, as they are found presented in "Why Four Gospels?" already referred to.

II. John, the Gospel for the Christian and the Christian Church

1. Testimony to the Origin and Design of the Fourth Gospel

The testimonies from the Fathers and early Christian writers, that Matthew, Mark and Luke prepared their Gospels for the Jew, Roman and Greek, are abundant and conclusive. It is not the purpose to present them here, as this discussion has particular reference to John's Gospel.

(1) The witnesses on these points are many and their testimony is specific and conclusive.

It was long supposed that Papias of Hierapolis, the earliest witness to the origin and design of the other Gospels, had left no testimony concerning John; but in 1866, while Professor Tischendorf was on a visit to Rome, a Latin manuscript was found in the Vatican Library, in the prologue to which is the following statement:

"The Gospel of John was proclaimed and given to the Church while he was yet living—as Papias of Hierapolis, the beloved disciple of John, declared at the close of the fifth book of his Exposition of the Oracles of our Lord".

In "that priceless document of the second century", as Van Oosterzee calls it, the Canon of Muratori, or the list of canonical

books of the Scriptures that Muratori found in an old manuscript in the Library of Milan, is an almost equally ancient testimony that runs thus:

"John wrote in answer to the express application of his fellow disciples and bishops".

Passing over the still more explicit testimonies of Irenaeus, the disciple of Polycarp, and Clement of Alexandria, both of whom belong to the closing decades of the second century, and that of other witnesses that might be cited, we find Jerome, the most learned of the Latin Fathers of the Church, giving—in the same passage in which he sets forth the origin of the first three Gospels—an explicit testimony regarding the fourth:

"The last is John, the Apostle and Evangelist, whom Jesus loved the most. . . . When he was in Asia [Minor] . . . he was compelled by all the contemporary bishops of Asia, and by messages from many churches to write more fully concerning the Divinity of the Savior, and, with a presumption not so bold as happy, to reach, so to speak, in his presentation of the Gospel, the very Word of God".

2. Conclusions Warranted by the Testimony

These testimonies, in confirmation of which many others might be cited, make clear, among other things, such pertinent facts as the following:

The Fourth Gospel was written by the Apostle John towards the close of the first century.

It was, as Clement of Alexandria puts it, "a spiritual Gospel", a Gospel embodying the revelation of the special mission of the Holy Spirit, and those spiritual doctrines and experiences that had come to John in their fulness through his intimate communion with Jesus living on earth, cruci

fied and living again, and glorified.

It was substantially the embodiment of the Gospel that John had preached orally for more than sixty years after the Ascension, and was given written form in compliance with the urgent request of the ministers and pastors of the churches in Asia Minor for a spiritual Gospel.

It was written, not for the Jew, Roman or Greek as such, but for those who had been called out of the races of the world into the Church and made *Christians*, citizens of the Kingdom of God; and so was distinctively the Gospel for Christians.

According to Jerome, John was "compelled by all the contemporary bishops [pastors] of Asia [Minor], and by messages from many churches to write" this Gospel. It is, therefore, to be looked upon, not simply as a Gospel for individual Christians, but for Christians in their organized capacity, i. e., as *the Christian Church* engaged in carrying out its mission for the

world of mankind; and was designed to lead that Church to the Faith and Activity required for the accomplishment of that mission.

It was written long after the Synoptic Gospels, and in such changed circumstances as to make it in a sense a supplementary Gospel. The other Apostles had preached the Gospel over the world and had long since passed away. Jerusalem had been destroyed, the Temple system had been swept away and the temporary features of Judaism abrogated. The Church had been gathered out of the three great Races. The first three Gospels and nearly all the other writings of the New Testament were already in the hands of the Church, in Asia and in Europe. It is not strange therefore that ninety-three one-hundredths of the material of the Fourth Gospel is not to be found in the other three. It is in this way a new Gospel, by reason both of its late origin and of its special aim.

III. The Application of the Historical Key to John's Gospel

1. The Gospel for the Christian and the Christian Church

From what has been said, then, it appears that the Historical Key to John's Gospel is to be found *in the Gospel itself, in the Christian and the Christian Church, and in the Times when it was written.*

(1) John's own statement of his aim in writing his Gospel, found in its Prologue and in its Conclusion, marks it as *Christian*, and for the *Christian Church*.

In the Prologue he introduces the Eternal Word, the Son of God, as revealing God to lost men, and becoming Incarnate that He might bring them back again from the darkness and death of sin to obedience to God as His children (ch. i. 1-18).

In the Conclusion the Evangelist distinctly states (xx. 30, 31) that his selection of materials was made with this end in view:

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing, ye might have life through His name".

a. Taking this as the key passage, John's Gospel is the Gospel of Jesus Christ, the incarnate Son of God, as the Revealer of

the Father's Purpose of Redemption; the Gospel of "Signs" as making for Faith. And this Faith always leads to Life; i. e., to the spiritual energy and activity that come "through the name" of the Son of God, in other words, through His authority and power as the representative of God's Purpose of Redemption and the Head of the Gospel Dispensation.

In short, in this Gospel, Signs and Witness are always in order to Faith on the part of the Christian and the Church; the Faith always in order to the calling forth of the energy of a Divine Life wrought by the Son of God; and the Faith and Life always in order to the completion of the Work which Christ Himself began, and the prosecution and completion of which He entrusted to the Christian Church.

b. But there is one other passage of vital import in the Conclusion of the Fourth Gospel, that is usually overlooked or ignored, namely, the next to the last verse:

"This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true" (John xxi. 24).

endism

(a) The opening clause of this verse identifies John as the writer, and adds his affidavit, so to speak, to his written Gospel:

"This is the disciple that beareth witness of these things, and wrote these things".

Under the guidance of the Holy Spirit, the Evangelist sets his hand and seal to what he has written. He challenges the application of the tests of evidence.

(b) The concluding clause of the verse clearly appears to add the affidavit and attest of those by whom the Gospel was sent out from John's home in Ephesus:

"And we know that his witness is true".

That identifies the writer, corroborates his testimony, and assures his reputation for fidelity to truth. But who are to be included in this "we"?

"It can only be a plurality of individuals outside of which John himself is found. Who then? The Fragment of Muratori places on the scene of the Apostle, Andrew and the other Apostles (Philip perhaps) who lived in Asia at that time, and then the bishops of Ephesus. If the question is of apostles, the *we know* signifies: that, knowing of themselves the facts related, they can testify of their accuracy; 'recognoscentibus cunctis', says the same Fragment. But if this *we* designate the Christians who surrounded John at Ephesus, this *we know* means that, having lived personally with John, they know his sincerity and declare him incapable of relating anything false. There is nothing to prevent us from uniting in the *we* these two classes of persons, in whose number may also be found Aristion and the presbyter John, of whom Papias speaks. The persons who speak thus were in any case the depositaries in whose hands the Apostle had placed his work, and who had received from him the charge to publish it at a suitable time. It was in the discharge of this commission that they added, no doubt, the appendix of Ch. xxi.—and then they affixed to it the attestation of verse 24" (*Godet*).

The Evangelist's statement of his object in writing (in Ch. xx. 30, 31) must therefore be supplemented by Ch. xxi. 24, in order to complete the key to the Gospel from the point of view of the Gospel itself.

(2) If the Fourth Gospel was prepared, not for the carnal man, but for the Christian, the key to its deeper meaning must be

further sought in the *Character and Needs of the Christian*.

The Christian is readily distinguishable from the "natural man", whether Jew, Roman or Greek.

He had heard the essential facts and truths concerning Christ; had by faith accepted Him as Jesus, the divine Savior, who had atoned for his sin; and had submitted himself to Him as his Lord and Master. He was the possessor of a renewed and transformed spiritual life devoted to the service of Christ in the work of the Gospel for the salvation of the lost world. He was looking forward to an endless Divine-Life with Christ in the world to come, upon which Life he had already entered here.

The Christian may have been by birth a Jew, a Roman, or a Greek, but he had been transformed by the Gospels—as presented to these races by Matthew, Mark and Luke, and their fellows—and brought out of his natural relationships into those of the Church or Kingdom of God, in which there is neither Jew nor Gentile as such. Having started in the divine life, the vital questions with him concerned the way in which he should continue, make progress and attain perfection in it, and best prosecute the Work which the Son of God had called him to complete.

The Christian did not need to have Jesus presented to him as the Messiah of the Prophets; for, if he had been a Jew, that had already been done for him. Nor did he need to have Jesus exhibited as the almighty and divine Worker and Conqueror; for, if he had been a Roman, that had already been done for him by Mark and Peter. Nor did he need to have Jesus set forth to his reason as the Divine and Universal Man, the Brother and Friend of Humanity; for, if he had been a Greek, that had been done for him by Luke and Paul.

He did need to have Jesus set before him as the Eternal Word, the Revelation of God, the Son of God Incarnate, the Author of the Spiritual Energy called for in the Kingdom of God. His spiritual needs called for Light concerning the Christian Life; its origin and source in the Incarnation and Sacrifice of the Son of God, "the Lamb of God that taketh away the sin of

the world"; the relations into which it brought him to God as his Father and to Christ as his Savior and Lord; its beginning and source of inspiration and help in the Holy Spirit (the Paraclete, Comforter, Helper): its Mission of co-operation in leading the lost world to Christ; and its final issue in Immortality in the world beyond, in the Father's House of many mansions.

(3) To complete the Historical Key to John's Gospel, the *peculiar Conditions and Needs of the Times* must be taken into account.

What was the Situation of the Church when the Gospel of John was written? What was best suited to confirm the Faith of Christians and the Church at that time? How did John meet the Situation and confirm the Faith?

It must be remembered that this Gospel was given written shape towards the close of the First Century,—i. e., 60 or more years after the Crucifixion and 20 or more years after the destruction of Jerusalem. This means that:

(a) The Church had extended its work across Europe and Asia, and that the Synoptic Gospels and the Pauline and Catholic Epistles were in the hands of the Christians, with their uniform teaching of *Salvation by the Cross and through Justification by Faith*. Were these teachings to be received and believed as *in accordance with the teachings of Christ?* In John will be found the answer.

2. A Working Outline of John's Gospel*

These thoughts furnish the Clue to the Plan of the Fourth Gospel, which can here be barely sketched, leaving its completion to the detailed study of the Gospel itself.

John's Gospel is to be studied as a work written at the close of the first Christian Century, for the Christian and the Church, to establish their Faith in the Mission of Jesus as the Son of God, and to give added energy to the Life they were devoting to the work of World-Evangelization on which He had sent them. For such study the Gospel may be conveniently regarded as made up of Four Principal Parts with a Prologue and a Conclusion.

PROLOGUE.—The Revelation of the Glory of the *Eternal Word*, the Son of God, in

(b) Jerusalem had already been swept away and the Jews "scattered and peeled" by the judgment of God,—out of Covenant, without Temple, without Worship, without God! At the time when John wrote, "the Christian body, whether Hebrew or Gentile, had crystallized into the Church, and detached themselves entirely from the apostate and hostile Jews whom they regarded as a separate body and who were then known over the world as *Jews*". John confirms the Faith of the Christians by exposing the malignity and apostasy of the Jews, and justifying the doom that had made them a "living Sign" proving that the Prophet of Nazareth was "the Son of God".

(c) The Church had gone forward with its Mission of carrying the Gospel into all the World, for which Mission it had been endowed at the outset by the Holy Spirit Whom Christ had promised in His last hours with His Disciples before His Death, and again after His Resurrection. It is John who shows how Jesus, in His last instructions, unfolded the Mission of the Holy Spirit, the Source of the Life, the Spiritual Energy upon which the successful prosecution of their Work for the lost world depended.

In short, it might be shown in detail that John selected the very things from the Career of Jesus that were needed to establish the Faith of the Church in His Divine Mission, and to inspire it with Life "through His name" for carrying forward His Work to completion.

His Original Divine Nature and Operations, and in the Carrying Out of God's Purpose of Redemption in His Incarnation and Mission.—Ch. i. 1-18.

[John brings the Christian into immediate connection with God, in union and communion with Whom is found man's only Life, the Way to which is opened only

* NOTE.—The Outline View here given will be found to differ somewhat from those printed in "Why Four Gospels?" and in Volume II. of The Bible Student and Teacher. The differences have arisen from long-continued later study of the Gospel, and the attempt to apply to it the Christian Key more thoroughly. We invite the co-operation of our readers as we take up the detailed Study of John's Gospel in the Lessons for the first six months of 1908.—Editor.

through the Incarnation of the Son of God. He gives a Bird's-Eye View of the Eternal Career of the Word (Revealer of God), Author of Creation and Life, the Son of God, Who in time became Incarnate in carrying out God's Purpose and Promise of Redemption,—in which Mission He met with both Unbelief and Faith.

This triple thought of the Prologue runs through all John's Gospel: The Glory of Christ shining forth through the ignominy, and even by means of it; Jewish unbelief showing its moral perversity and reaching its consummation in the murder of Jesus; and the slowly growing Faith on the part of the Disciples and those who accepted Jesus in His Mission. Here are the foundations underlying this Gospel and all the manifestations of the Son of God in it. The Gospel unfolds from it as from a germ.]

PART FIRST.—The Manifestations of the Incarnate Word everywhere, as *the Only Way of Salvation and Eternal Life through His Atoning Sacrifice*,—resulting in mingled Unbelief and Faith, and the Sifting of His Followers.—Chs. i. 19-vi. 71.

[The incidents are selected from the period reaching from the First Passover and the Ministry in Judea to the Third Passover in Christ's Public Ministry. They are drawn from all parts of Palestine,—Judea, Samaria and Galilee, and even from Perea,—showing that the teaching of Life through His Sacrificial Death reached out over the whole country. The incidents and teachings are confirmed by Signs and Witnesses.

By recording these manifestations, John strengthened the Faith and Life of the Christian and the Church, by showing that Jesus taught from the beginning, 60 or 70 years before John's writing, the Doctrine—held by Christendom at the end of the First Christian Century—that there is *no Salvation possible except through the Atoning Death of the Incarnate Word*. Midway in the interval Paul had pronounced "anathema" any one who taught any "different" Gospel; and towards its close John had branded the same character as "antichrist" (1 John ii. 22; iii. 2, 3). And at the time of writing John's Gospel this Faith of the Christian Church still remained intact, and still found new confirmations.]

PART SECOND.—The Manifestations of the *Incarnate Word in His Conflict with the Hostile Jews*—during the period of His occasional and mainly private visits to Jerusalem—still as the only Light and Life of the World, and that *through His Sacrificial Death alone*,—leading the Jews to Reject Jesus, and Jesus as Messiah to Reject them, and to announce their coming, remediless Doom and judicially to Withdraw from them (xii. 36).—Chs. vii. 1-xii. 50.

[The incidents taken up and the discussions belong to the closing six months of the life of Jesus. They embrace the events connected with the Feast of Tabernacles, the Raising of Lazarus from the Dead, and the Official Entry as Messiah into Jerusalem and the Temple,—ending with His being officially rejected by the Jews, and His own judicial withdrawal and Sentence pronounced upon the Apostate Race.

In John's day one of the great obstacles in the way of Faith in Jesus and His Divine Mission, among those under the influence of Judaism, was the fact of the *Rejection and Crucifixion of Jesus by the Jews*, which was attested through all the world by their standing solidly apart from, and in open hostility to, the Christians. How was this to be accounted for, except upon the assumption that they had powerful and convincing reasons for their course?

The Evangelist sets forth the facts and arguments, drawn from the history of Jesus' Conflict with the Jews in Jerusalem, during his last six months, *with all of which John was conversant*, and by which Jesus and Christianity were vindicated. His successive visits to the Jewish capital each "marked a new step in the hardening of Israel", and "served only to hasten that long and complete divorce between Jehovah and His people, which still continues to this hour" (*Godet*). His successive withdrawals alone prevented an earlier coming of the fatal crisis.

John here gives Jesus' clear presentation of His claim to be the Messiah, the Life and Light of the world, and His overwhelming argument for it (chs. vii.-viii.); and then exhibits the great Signs (established beyond reasonable doubt)—the Healing of the Man Born Blind (chs. ix.-x.),

the Resurrection of Lazarus (ch. xi.), and the supernatural recognition of Jesus as Messiah by His Father in the Temple after the Triumphal Entry (ch. xii.).

John's record thus abundantly accounts for the aloofness of the Jews, and leaves them branded with the marks of the Divine rejection and judgment, which, as the fulfilment of Jesus' prophecy, was an added "Sign" in John's late day.]

PART THIRD.—The Revelation by the Incarnate Word (just before His Last Pass-over) of *His Supreme and Undying Love to His own true Disciples* (xiii. 1).—*Shown especially in the Promise and Mission of the Holy Spirit as their Helper*—in Confirming their Faith in view of His immediate Departure to the Father and of their future Work as the Founders of the Church in carrying forward His Work for the World to its completion.—Chs. xiii. 1—xvii. 26.

[Many things in the conduct of the Apostles receive no explanation from the records of the Synoptics. John furnishes the required explanation by recording these last private teachings on the night of the Betrayal, which give a *summary unfolding of their Christian Life and Mission*, under the Protection of the Father, in Vital Union with the Son, and with the Inspiration and Guidance of the Holy Spirit.]

PART FOURTH.—The Revelation of the Glory of the Incarnate Word in *His Voluntary Death on the Cross*,—justifying the Doom of His Murderers, and laying the Foundation for the Life of the World in *His Voluntary Sacrifice for Sin*.—Chs. xviii. 1—xix. 42.

[It might perhaps have been argued at that late day, that Jesus was overborne by the power of His enemies and went to Death *powerless to help Himself*; and that this Death at their hands was a *vindication of His Rejection by the Jews*.

In his selection of the facts which he adds John directly meets these plausible objections. He emphasizes the fact that His surrender and sacrifice were *purely voluntary*; and furnishes new evidences of

His Messianic power and dignity. Moreover, the unbelief and malice of the Jews, as brought out in Part Second, here become diabolical malignity and culminate in *complete apostasy*,—thereby justifying the judgment that had swept away Jerusalem and left the Jews everywhere judgment-marked.

The Evangelist in this way—while dissipating some of the obscurities and rectifying some of the misunderstandings to which the Synoptic narratives might easily lead—vindicated the ways of God to men, and the claim of the Incarnate Word to be the Son of God and the Savior of the World.]

THE CONCLUSION.—The Incarnate Word, Crucified and Risen, Revealing Himself to His Disciples as *the Savior and Lord of all Believers*, and giving His parting Impulse and Direction to *Faith and Life* for their Future in carrying His Work to its Completion.—Chs. xx. 1—xxi. 25.

[In John's age, a time of Gnostic speculation, the temptation was almost overwhelming to *explain away the facts of Christ's Death and Resurrection*, and to belittle their cardinal importance to the Christian Church in its subsequent life and development,—thereby undermining Faith and crippling Gospel Activity.

The new post-resurrection facts selected by the Evangelist were peculiarly adapted to confirm Faith in Him and to lead to new and larger Life "through His name". The promise of the Holy Spirit was explicit, the removal of the doubts of the skeptical complete, and the establishment of Christ's bodily resurrection absolute.

At the most extraordinary of the Redeemer's Manifestations—by the Sea of Tiberias—He not only established *His Physical Identity and His Messiahship*, but also prepared them for their Future Work,—impelled by the inspiration of a great Symbolical Act (the Miraculous Draught of Fishes), which in John's days the experience of the Church had already transformed into a most convincing "Sign"; and started them under the Leadership of Peter and John whose careers, there prophetically marked out, had, at the close of the Century, become added "Signs" for the Confirmation of Faith in their Lord.]

IV. Some Suggested Helps in Studying John's Gospel

It is quite aside from the present purpose to give an extended List of the Books—or even of great and wholesome Books—that have been written on John's Gospel. The object is to select a few works that will help to the study of the Gospel with the aid of the Historical Key presented in

the first three Sections of this Introductory paper.*

* That a work by the Editor is given a prominent place in the List is due to the fact that it was the pioneer work in this direction, and that it still holds an accredited place as the only even measurably adequate guide in such study of the Gospels.—*Editor.*

I. Books on the Questions of Special Introduction to the Gospel

(1) "Introduction to the Study of the Gospels. With Historical and Explanatory Notes. By Brooke Foss Westcott, Lord Bishop of Durham, author of a "History of the New Testament Canon". With an Introduction by Horatio B. Hackett, D.D. Macmillan, New York. Price \$2.25.

This is an invaluable work on the general subject of which it treats, covering it very thoroughly and completely. It stands alone among works of its class in furnishing (in Ch. iii.) a clear and valuable discussion of the Historical Origin of the Four Gospels, bringing out some of the facts which furnish the true Key to the Fourth Gospel.

(2) "Why Four Gospels?; Or, The Gospel for All the World: A Manual Designed to Aid Christians—especially Ministers, Theological Students and Bible Scholars—in getting a Correct Understanding of the Gospels". By Daniel S. Gregory, D.D., LL.D. New Edition. Price \$1.00, post-paid.

This work, after an Introduction on "The Question and the Proposed Answers", sets forth the Historical Facts concerning the Origin and Purpose of the Gospels, in Five Parts: "The Purpose of God and the Gospel"; "Matthew, the Gospel for the Jew"; "Mark, the Gospel for the Roman"; "Luke, the Gospel for the Greek"; John, the Gospel for the Christian Church".

In the treatment of the Fourth Gospel, its opening Chapter brings to light the testimony of the Early Christian Fathers and writers to the fact that the Gospel was written by John for the Christian Church; sets forth the Character and Needs of the Christian Church as furnishing the Key to its interpretation; and exhibits the quali-

ties and experiences of John, one of the "Sons of thunder" and "the Disciple whom Jesus loved", that gave him special fitness for the authorship of this Gospel. In its concluding Chapter, on the "Critical View of the Christian Adaptation of the Fourth Gospel", it traces such adaptation in the General Plan and Outline; in its Central Idea, as found in the Divine Life having its origin in the Incarnation of the Son of God and His Atoning Sacrifice on the Cross; in the Omissions from and Additions to what is found in the other Gospels; and in its remarkable Incidental Variations and other striking Peculiarities.

In short, the book handles in detail all the preliminary topics requisite to an understanding of the point of view and purpose of the Fourth Gospel.

(3) The Criticism of the Fourth Gospel; Eight Lectures on the Morse Foundation, Delivered in the Union Seminary, New York, in October and November, 1904. By William Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor Oxford, Fellow of the British Academy, Chaplain in Ordinary to the King. Charles Scribner's Sons, New York, 1905. Price \$1.75, net.

This book is especially devoted to the discussion of the Genuineness and Authenticity of the Fourth Gospel, establishing its Johannine origin and exposing in careful detail the fallacies of the recent modern critical claims to the contrary. One who desires to enter with thoroughness into that subject will find Professor Sanday's work to his mind. The writer listened with great pleasure and profit to some of the Lectures of which the volume is the outcome, when they were delivered several years ago, in Union Theological Semi-

nary. They contain a refutation of the Critical views on John's Gospel of Professors Briggs and McGiffert, of that institution.

Any one who does not desire to enter so fully into this subject will find a sufficiently extended and generally satisfactory treatment of it in the Introduction to the book entitled "The Messages of Jesus According to the Gospel of John", by Professor Riggs of Auburn Theological Seminary, just issued by Charles Scribner's Sons; of which notice will be found below. The facts are these: "No doubt was ever thrown upon the genuineness and authenticity of this Gospel till about the close of the 18th Century" (*Jamieson*); this doubt was not embodied in any formal attack upon it until Bretschneider issued his purely speculative work in 1820; and that, as taken up and pressed by the Tübingen School and some Unitarian and Radical Critics, has already been overwhelmed

and buried. Indeed, there is no rational ground for doubting that John was the author of the Gospel that bears his name.

One who has access to Wordsworth's "Greek New Testament" (largely a Patristic Commentary), will find in it the testimonies of the Church Fathers concerning all the Gospels, and, will derive much light, especially from his "Introduction to St. John's Gospel".

"The Four Witnesses" by Benjamin Da Costa, a Christian Hebrew of Holland, advocates with interest and power the theory that the peculiarities of the Four Gospels are to be accounted for by the fact, that their four authors were respectively Jewish, Roman, Greek and Christian. This view, of course, takes in only a single one of a congeries of facts; but the book is exceedingly suggestive and stimulating. The translation has long been out of print, but it is commended to any one to whom it may be accessible in public or private libraries.

2. Commentaries on the Fourth Gospel

The student will find the General Commentaries, such as those of Lange, of service in his study of the text of the Gospel; but he will soon learn that *they do not apply the Historical Key to John's Gospel*. The best available treatment of that Gospel will be found in some of these Great Commentaries. We suggest two in each of Several Classes:

(1) *Exegetical and Critical Commentaries*

These lay the foundation for thorough and scholarly study in ascertaining the meaning of the Book.

"Critical and Exegetical Hand-Book to the Gospel of St. John. Edited by A. C. Kendrick, D.D." In Meyer's Series on the New Testament. Funk and Wagnalls Company, New York. Price \$3.00.

This follows the Gospel through, grammatically and critically, in this way furnishing a basis for its exegesis. The American Translation has added value from being annotated by the distinguished Greek Scholar, the late Dr. A. C. Kendrick of Rochester Theological Seminary.

"Commentary on the Gospel of John, with an Historical and Critical Introduc-

tion". By Professor F. Godet. In two volumes. Translated by Timothy Dwight. Funk & Wagnalls Company. Price \$6.00.

The method of this work, while exegetical and critical, is, in distinction from Meyer's work, expository and vital, the author seeking to enter into spiritual sympathy with the Evangelist, and to grasp and set forth his living truths. The part of that finished Greek scholar, Timothy Dwight, Ex-President of Yale University, in translation and annotation, is one of the finest specimens of American scholarship, and makes the work a delight to the Christian student.

(2) *Popular and Practical Commentaries*

These works are intended to aid the student in grasping the teachings of John, and making practical application of them. To the average busy man, and even to the preacher, this class is perhaps the most serviceable, because of its practical suggestions and applications.

"Commentary: Critical, Practical and Explanatory, on The Old and New Testaments". By Jamieson, Fausset and Brown. Fleming H. Revell Company, New York.

Price, 4 volume edition, \$8.00; 2 volume set, \$3.50.

The work is reverent and scholarly, and its teachings can uniformly be depended upon. The introductory matter to the Gospels, though brief, is sound, discriminating and illuminating. Although it is now nearly twenty years since it issued from the press, the work does not strike one as being out of date.

"The Biblical Encyclopedia: A Collection of Notes Explanatory, Homiletic and Illustrative, forming a Complete Commentary on the Holy Scriptures, especially designed for the Use of Ministers, Bible Students and Sunday School Teachers". By James Comper Gray and Rev. George M. Adams, D.D. F. M. Barton, Cleveland. In 5 volumes. Price \$15.00. Special prices on application.

The basis of this work, which is a Commentary rather than an Encyclopedia, was laid in the "Biblical Museum", prepared a generation ago, by James Comper Gray who had a genius that peculiarly fitted him for producing a work to meet the widest popular need. The work is a marvel of compilation, condensation, and illustration. The revision, by Rev. George M. Adams, D.D., was designed to bring it down to present-day needs. It is more widely suggestive and variously helpful, while generally safe, than even the great Commentaries that are offered to the public at several times its price.

(3) *Commentaries by "Interpretative Paraphrase"*

This class of works departs from the ordinary method of the Commentators, as Professor Riggs states in his recent Introduction to Weiss' "Commentary on the New Testament"—by the omission of "the processes of thought which lead to the determinations of meanings of given words or to the establishing of connections of thought", and giving "only the results of Exegesis". It seeks to embody in the paraphrase or narrative "only the conclusions of study". Of course, this kind of work has value only as the writer has the adequate scholarship and ability for sound interpretation, and has the spiritual qualities

that enable him to enter into more or less complete sympathy with the Scripture he is interpreting. Its purpose is to help the student and the man with limited time at command "to get at the full meaning of that which is their daily portion of Scripture".

"A Commentary on the New Testament". By Bernhard Weiss. Translated by Professors George H. Schodde and Epiphanius Wilson; with an Introduction to the American Edition by Professor James S. Riggs, of Auburn Theological Seminary. Funk and Wagnalls Company, New York. Four Volumes, at \$3.00 a volume, net.

The author of this work is the great German Authority in the Textual Criticism of the New Testament. Professor Riggs, in summarizing his qualifications for such a work, says:

"He who has written a critical life of Christ, gone over with careful discussion the problems of New Testament Introduction, worked out with patient, painstaking exegesis a Biblical theology of the New Testament and, as a basis for all this work, has examined with minute criticism the text of the Greek itself, as well as written Commentaries on most of the New Testament Books [in Meyer's Series and elsewhere], is surely prepared to write such a commentary as is now offered by translation to English readers" (Intro., pp. x., xi.).

And Professor Weiss is conservative, according to German views of conservatism—although not to the same extent as Zahn—and his conclusions quite generally to be depended upon.

"The Messages of Jesus According to the Gospel of John: The Discourses of Jesus in the Fourth Gospel, Arranged, Analyzed and freely Rendered in Paraphrase". By James Stevenson Riggs, D.D., Professor of Biblical Criticism in Auburn Theological Seminary. New York, Charles Scribner's Sons, 1907. Price \$1.00.

This work follows the general method and usually the teaching of Weiss, but omits the text of the Gospel. It has, however, added features of value, in its compact and portable form, a brief, judicious and generally satisfactory Special Introduction to the Gospel at the beginning, and a

careful analysis of its subject matter running throughout. It is in many respects, including its literary tone and temper, an admirable work; and the features just mentioned will make it particularly helpful to those who can use it with discrimination.

The need for such discrimination in a work with such excellences is to be regretted; but the drawbacks should be carefully noted in order to make the excellences safely available: (1) There are touches here and there of the kenosis view; also a pervasive tinge of the rationalism and anti-supernaturalism that mar so many of the works in "The Messages of the Books" (of which series this is one) edited by Sanders and Kent, and which in most of them becomes rabid and makes them worse than worthless. (2) There is an

apparent failure to appreciate the cardinal place, in John's Gospel and in the Christian system, of the Atonement by the Sacrificial Death of the Incarnate Son of God; so that the work is not as hospitable to this vital doctrine as is even Weiss's book. (3) Moreover, there is a tendency to forget that this Gospel is John's *testimony to what Jesus taught*, and to assume that the Evangelist's subjectivism has so colored much of what he reports as the words of Jesus, as to make them his own reflections and excogitations rather than the teachings of his Master.

With these points guarded, the work will be found peculiarly serviceable to one who is seeking to follow the movement of the testimony of John in the Fourth Gospel, in his purpose of promoting the Faith and Life of the Christian Church.

2. Books for Student Reference

It will be necessary, of course, to have at hand the ordinary Bible Dictionaries and other Reference Books, with which Bible Students are familiar. These are not to be enumerated here. Attention is called to just one book which is indispensable to students who may not have at hand, or within easy reach, "The Englishman's Hebrew and Chaldee Concordance" and "the Englishman's Greek Concordance"; and to two others that will be found particularly useful. That one indispensable book is—

(1) "Analytical Concordance to the Bible on an entirely New Plan; Containing every Word in Alphabetical Order, Arranged under its Hebrew or Greek Original, with the Literal Meaning of Each, and its Pronunciation; . . . with the latest Information on Biblical Geography and Antiquities—Designed for the Simplest Reader of the English Bible". By Robert Young, LL.D. Funk and Wagnalls Company, New York and London. Price \$5.00, net.

This work will enable any intelligent student to carry on for himself, with his English Bible in hand, such careful critical and comparative study of the Key-words as will be called for in the Lessons on John, and as may be required in the similar study of the other Books of the Old and New Testaments.

(2) "The Holy Bible containing the Old

and New Testaments; Translated out of the Original Tongues; being the Revised Version set forth A. D. 1881-1885. With Revised Marginal References. Printed for the Universities of Oxford and Cambridge. New York, 1898. Price \$1.00.

The differences between this and the American Standard Revision are, in the Gospel of John, comparatively slight, while its new Marginal References, prepared by Drs. Scrivener and Moulton and many other competent scholars, give it great value as a Hand-book for Bible Study.

(3) "A Dictionary of the Bible; with many New and Original Maps and Plans and Amply Illustrated". By John D. Davis, Ph.D., D.D., Professor of Semitic Philology and Old Testament History in the Theological Seminary at Princeton, N. J. The Westminster Press. Price \$2.00, net.

President Buttz, of Drew Theological Seminary, pronounces this "The best up-to-date Bible Dictionary in existence for popular use".

This concludes the present list of Books for Study and Reference. Other titles, however, may be added later as occasion may require.

This is to be followed by 4 Studies on the Opening Chapters of John's Gospel.

V. Some Things Introductory to the Opening Studies in John's Gospel

That this is a Spiritual Gospel for the promotion of the Faith and Life of the Church, together with its late date, accounts for its peculiar differences from the other Gospels. John's Selection of materials was intended to confirm Christian Faith and Energize Christian Life, by meeting the Conditions of the Church as he found them towards the close of the First Century.

The Evangelist brings his confirmations from the career and teachings of Jesus as they had come under his own observation, as the most intimate and sympathetic associate of Jesus during his mission on earth; so that the Gospel embodies his *personal testimony*.

Note in the "Introductory", what was required to meet the Needs of the Christian and the Church; and especially what was called for to promote Faith and Life when John's Gospel was written, say 60 years after the Crucifixion and 20 years after the Destruction of Jerusalem and the Jewish Temple System.

The Scriptures, for the Studies in the January number are found in the Prologue and Part First, as shown in the Working Outline. A sketch of these parts will show the setting of these Scriptures.

PROLOGUE.—The Incarnation of the Eternal Word, and His Mission of Redemption as Jesus Christ.—Ch. i. 1-18.

PART FIRST.—The Manifestations of the Incarnate Word everywhere, as *the Only Way of Salvation and Eternal Life through His Atoning Sacrifice*,—resulting in mingled Unbelief and Faith, and the Sifting of His Followers.—Chs. i. 19—vi. 71.

Part First may conveniently be studied as made up of Three Sections:

Section First.—The Earlier Manifestations of the Incarnate Word—between the first and second Passovers of His Public Ministry—as the Messiah, the Savior of the World from Sin through His Atoning Sacrifice,—directed more especially to Representatives of Israel.—Chs. i. 19—iii. 36.

This embraces the following events:

i. The Public Official Induction of Jesus, by John the Baptist, into His Office as Messiah, and His Entrance upon His Messianic Work (ch. i. 19-51).

ii. The First Manifestations of the Divine Power and Authority of the Incarnate Word, as Messiah, in Cana of Galilee and in the Temple at Jerusalem (ch. ii. 1-25).

iii. The Manifestations of the Incarnate Word, in His Teachings to Nicodemus, as the Only Way of Everlasting Life for the Whole World of Mankind, through the Atonement on the Cross and Regeneration by the Holy Spirit,—confirmed by the Final Testimony of John the Baptist (ch. iii. 1-36).

Section Second.—The Manifestations of the Glory of the Incarnate Word, as the only Source of Salvation and Eternal Life—between the first and second Passovers of His Public Ministry—to the Representatives of the Peoples beyond the confines of Judea and outside of the Covenant.—Ch. iv. 1-54.

Section Third.—Subsequent Manifestations to Jews and Gentiles—in connection with two successive Passover seasons—as the only Source of Light through His Divine Power, and the only Way of Eternal Life through partaking of His Flesh and Blood,—culminating in a Crisis of Unbelief, when the People undertook to Crown Him as King and, being foiled, were alienated.—Chs. v. 1—vi. 71.

Introduction:

The Eternal Word Incarnate for the World's Redemption

First Study—Chapter i. 1-18

FIRST STUDY.—THE INCARNATION OF THE ETERNAL WORD, AND HIS MISSION OF REDEMPTION AS JESUS CHRIST.—Ch. i. 1-18.

1. *The Word, the Revealer of God, in His Preexistence*

Divine Nature 1. In the beginning was the Word [the Logos], and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made by [or, through] him; and without him was not anything made that hath been made.

Divine Operations 4. In him was life; and the life was the light of men.

2. *The Word Carrying out God's Purpose of Redemption through His Incarnation*

(1) *Results with the Unbelieving World*

5. And the light shineth in the darkness; and the darkness apprehended [or, overcame] it not.

The Herald 6. There came a man, sent from God, whose name was John. 7. The same came for witness, that he might bear witness of the light, that all might believe through him. 8. He was not the light, but *came* that he might bear witness of the light.

The True Light 9. There was the true light, *even the light* which lighteth every man, coming into the world [or, the true light, which lighteth every man, was about to come into the world]. 10. He was in the world, and the world was made by [or, through him, and the world knew him not. 11. He came unto his own, and they that were his own received him not.

(2) *Results with Believers: the Facts and the Reasons*

Different Results 12. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: 13. which were born [or, begotten], not of blood [or, bloods], nor of the will of the flesh, nor of the will of man, but of God.

Three Reasons 14. And the Word became flesh, and dwelt [or, tabernacled] among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16. For of his fulness we all received, and grace for grace. 17. For the law was given by Moses; grace and truth came by Jesus Christ. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Exposition of the Scripture

The Prologue, the natural Introduction to the Gospel of John, contains the Essential Basis for the Christian Faith and Life which the Evangelist in his Gospel is seeking to confirm and strengthen.

God (the Father) the Fountain of Redemption—the Author of the Purpose and Promise of Salvation revealed in the Written Word of God—is the starting-point. The Son of God, the Eternal Personal Word, the Worker of Redemption, became Incarnate in Jesus Christ in order to reveal the Glory of God in carrying out that Purpose and Promise of the Father

Explanatory Notes and Suggestions

Golden Text.—John i. 14.

Place of Writing: At Ephesus—Tradition uniform.

Author: The Apostle John—Objections modern. For a fresh view of his character and his qualifications for writing a Gospel for the Christian Church, see "Why Four Gospels?", pp. 292-9.

For whom did he write this Gospel?

There is a *clear sweep of omission* by John of all the facts recorded by the other Gospels, up to the Passion and Resurrection without which essentials no Gospel could be written,—except the facts of the Feeding of the 5000 and the Stilling of the

Exposition of the Scripture

(see 1 Cor. i. 30, 31). In opening his Gospel John sets forth the Qualifications of the Son for this Divine Task and sketches His Career in its Execution.

The Evangelist exhibits the Twofold Revelation of the Glory of the Divine Word (the Revealer of God), the Son of God:

(1) As Very God, in Eternity, in His original Divine Nature and Operations (ch. i. 1-4);

(2) As Jesus Christ, the Incarnate Son of God Carrying out in Time, through His Incarnation and Mission, God's Purpose and Promise first embodied in the Prot-evangel (Gen. iii. 15) and then in the Old Testament Sacrificial System,—meeting with mingled Unbelief and Faith (ch. i. 5-18).

This suggests a natural and simple unfolding of God's Revelation of His Glory in His Son to John, and through John to the Church, in this Introduction to his Gospel:

1. John sketches the Revelation of the Glory of God in the Eternal Word (the Logos), the Son of God, before Time, in His original Divine Nature and in His Divine Operations.—Ch. i. 1-4.

In these factors are found His Qualifications for His Work of Redemption.

(1) This Word, the Revealer of the Glory of God, has existed from all eternity in closest communion with God, Himself being Very God (ch. i. 1, 2).

"These three propositions follow each other like oracles; they enunciate, each of them, one of the features of the greatness of the Logos before His coming in the flesh" (*Godet*). The repetition of the three things leaves no possible room for doubt of the eternity, the essential Deity, and the Eternal Fellowship with God, which fit Him to be the Revealer of God.

(2) This Eternal Word, the Divine Revealer of God, has always been Immanent and Executive in God's Universe, through His Activities as its Creator, and through His Energies as the Life and Light, in its Preservation and Development (ch. i. 3-4).

Explanatory Notes and Suggestions

Night-Storm, which Jesus made the basis of His great discourses about Salvation through His Sacrificial Death as the Paschal Lamb.

The close interrelation between the Prologue and the Gospel is shown by Professor Riggs (pp. 76-80) in a *series of parallels*, on the following subjects, which may be studied with profit: Preexistence of the Word; Deity; Creator and Life; The Light; The Herald; The True Light; Rejection by Unbelieving World; Regeneration; Incarnation; The Father's Glory; The Son's Glory; Grace and Truth; Revealer of God.

The starting-point, "*In the beginning*", designedly connects John i. 1 with Gen. i. 1: the Creation, the chaos, and darkness, and the renovation of the Earth by the power of the Spirit, furnishing a type of the Gospel work of saving fallen man from the darkness, chaos and death of sin. But while Moses passes down from the beginning to record events occurring in Time, John passes back before "the foundation of the world" to give a vision of the eternal origin and groundwork of Redemption.

The term *Logos*, translated the "Word"—familiar in that day—is seized upon to express the Son of God, in his divine pre-existent, eternal nature. The Greek word means, first, the *reason* or thought-power; and, then, the *literal word*, as its expression. Used but three times (in this Prologue only) as applied to the Son of God.

The *personification of Wisdom*, in Prov. viii. (especially verses 22-36), may be looked upon as a prophetic anticipation of this Logos doctrine of John.

The *Personal Word* is especially the Revealer of God's thought of Redemption, to which He gave expression, not only in His Incarnation and Life, but also in the Written Word. This *Dual Word* is the complete revelation.

Study the *Partial Parallels* in Old Testament and Judaism noted by Professor Sanday. In many instances "the Word of God" is used with pregnant meaning"; so that the Logos, the Son of God, may almost be substituted for it. See Ps. xxxiii. 6; cvii. 20; cxlv. 15, 18; Isa. xl. 8; lv. 10, 11; Wisd. ix. 1; xvi. 12; xviii. 15, 16.

Exposition of the Scripture

a. He is the Divine Agent in all Creation, so that everything that Exists came into being through His Co-operation (v. 3).

The Son (the Word) does not act apart from the Father (see John v. 19-23); nor does the Father act apart from the Son; for "without Him was not even one thing made which has been made".

b. His Activity, as the Source of all Life, is likewise exhibited in all the Energies of the Universe, physical and rational (v. 4 a).

In life there is progress from giving existence in creation, to sustaining and developing existence by providential energy.

(a) In His Revelation to Man of the Glory of God in Redemption, the Life produced Light, indeed, became Light; thereby opening up the Way back from the darkness and death of sin to God and to Everlasting Life (v. 4 b).

(b) In man the Life produces Light, indeed, becomes Light (v. 4 b).

Sin left man separated from God the Source of Life, i. e., "dead in trespasses and in sins"; the Word, the Revealer of God, by His *regenerating power* restores him to life, becoming to him "the Way, and the Truth and the Life",—thereby uniting him again to God in the Son.

2. The First Result of the Revelation of the Incarnate Word to the Darkness of the Unbelieving World was their rejection of Him because they preferred Darkness to Light.—Ch. i. 5-18.

(1) In general, the Light is always shining into the Darkness of the world, and yet the Darkness fails to lay hold of it and make it its own possession (ch. i. 5).

(2) The True Light was rejected notwithstanding the extraordinary Divine Preparation for His reception by John the Baptist, the prophetic Forerunner, Herald and Witness (ch. i. 6-9).

a. In his person John was a *man*; in his mission a *Messenger* who had been sent from God (the Father); a light-bearer but not the Light (v. 6).

b. The part he came to play was to bear Official Witness to Jesus Christ, Who was then just coming into the world in His

Explanatory Notes and Suggestions

"While *zoe* is life intensive, *bios* is life extensive, the period or duration of life; and then, in a secondary sense, the means by which that life is sustained; and thirdly, the manner in which that life is spent; the 'line of life', 'profession', career" (*Trench*).

John's is the Gospel of *Life*. Matthew uses life seven times; Mark, four times; Luke, six times; John, thirty-six times. Matthew uses everlasting life three times; Mark, twice; Luke, three times; John, seventeen times. John links the life and the light with each other and identifies Christ with the truth, the light, and the life. And John seems never to use *zoe* in the sense of physical life, but always as the force or energy that has its outcome in spiritual and Christian activities.

John uses *Phos*, light, twenty-two times, and in the high spiritual sense; Matthew uses it seven times, Mark four times, Luke six. Jesus Christ is the Light, *Phos*, the sunlight, the sun of righteousness, illuminating the world; John the Baptist in comparison was only a lamp, *luchnos*.

By this exhibition of *Who Jesus Christ, the Divine Redeemer, is*, John made clear to the Church at the outset His abundant endowment for the accomplishment of God's Purpose of Redemption.

In a world made up of men fallen and corrupt, and yet possessed of the awful prerogative of "free will", the grace of God is always liable to be perverted and rejected.

In verse 5 Weiss adopts the marginal reading, "*overcame*". The darkness of this world, great as it is, "did not succeed in extinguishing the light that has appeared for the world in Christ".

The *present tense*—"the light is shining"—here used, has been taken to refer, (a) to a present fact, i. e., to the presence of Christ and the proclamation of the Gospel in that day; or, (b) to the general principle, that the Light always meets this fate, in which case the verse takes in all the revelations of the Word from the beginning.

John the Baptist was not himself that true and genuine Light, but a man sent as a Light-bearer to direct all men to Christ Who was just then entering upon His Mission to the world.

"The idea [of Witness] is one of the fundamental notions of our Gospel. It is

Exposition of the Scripture

Public Ministry, and upon Whom the enlightenment of the world depended (vv. 7-9).

c. Jesus Christ was rejected, even though His relations to the world as its Creator, and therefore Owner, ought to have brought Him a hearty welcome (v. 10).

d. Even His own Chosen People, whom by great deliverances and by legislation and miracle and prophecy and judgment, He had been for ages preparing for His Advent, would not receive Him (v. 11).

3. The Second Result of the Manifestation of the Eternal Word, is that in His Revelation to Believers, through His Incarnation and as *Jesus Christ*: in those who Receive Him and, through Faith in His Redemptive Work, are transformed into "Children of God",—the very Purpose of Redemption.—Ch. i. 12-18.

(1) The Different Results reached include: the Right to become the "children of God"; and Regeneration by the Holy Spirit which makes them such,—all of which comes through the Grace of God (the Father) (ch. i. 12-13).

(2) The Reasons for this entire Difference in the Results, as here given, are *Three* (ch. i. 14-18):

a. *By the Word's becoming Flesh*, and revealing, as "the only begotten Son", the Glory of God in a "complete embodiment of redeeming love and saving truth" (v. 14).

b. *By the Convincing Testimony of John the Baptist*, who had proclaimed Jesus' exalted Dignity,—which the Evangelist recalls and here bears witness to (v. 15).

c. *By the Personal Experience in the whole Church* of the Fulness of the Gospel Grace and Divine Glory as revealed in the Incarnate Son of God (vv. 16-18).

This Sublime Sketch of the Revelation of God's Purpose of Redemption—beginning with the Preexistence of the *Word*, the Second Person of the Holy Trinity, in Eternity, and culminating in the Incarnation and Mission of *Jesus Christ*, in Time—furnishes at once the Key to the Gospel that follows, and matchless inspiration to Christian Faith and Life.

Explanatory Notes and Suggestions

correlative to and inseparable from that of Faith. Testimony is given only with a view to faith, and faith is impossible except by means of testimony. The only faith worthy of the name is that which fastens itself upon a Divine Testimony given either in act or in word" (*Godet*).

Although the appearance of the Word did not scatter the darkness of mankind at large, nor even overcome the perverseness of His own chosen Israel, the Promise was not made void; a People from all ages and races have received Him, and constituted a family of Believers, divinely begotten.

"Born not of blood"; literally of *bloods*, i. e., of human commixtures. This new birth is not in any way of human origin, but of God.

"Observe how appropriately, in harmony with the creative skilful plan of the Prologue, after the incarnation of the Logos, and the revelation of His glory which was therewith connected, have been set forth with glowing animation, there is now first announced the great historical NAME, *Jesus Christ*, which designates the incarnate Logos as the complete concrete embodiment of His manifestation (compare 1 John i. 1-3)" (*Meyer*).

In assuming Human Nature, and dwelling temporarily among men, the only begotten Son of God, through His life and death in man's stead, furnished the great transforming agency and constraining motive power of the Gospel.

Grace was still wanting in the Law given by Moses, in which the Commandment bade men "Do this and live"; it was brought in by *Jesus Christ* who alone came forth from the Father as the complete manifestation of the Glory of Divine Grace and Truth.

"That in the man *Jesus Christ* the Divine nature was incarnate, is an essential and fundamental part of the Christian religion: 'The Word was made flesh and dwelt among us'. This Fundamental principle is common to all the four Gospels and to the New Testament as a whole. If you try to eliminate it, there remains practically nothing: that is the result clearly demonstrated in many attempts which have been made to cut out the superhuman and Divine from the life of *Jesus* as set forth in the Gospels" (*Ramsay*).

Part First :

The Incarnate Word as Savior to All the World

Studies Second to Eighth—Chapters ii.-vi.

SECOND STUDY.—THE OFFICIAL INDUCTION OF JESUS, THE INCARNATE WORD, INTO HIS OFFICE, BY HIS FORERUNNER, AND HIS ENTRANCE UPON HIS MESSIANIC WORK.—Ch. i. 19-51.

1. The Herald's Official Introduction of Jesus as Messiah, by a Threefold Witness

(1) The First Official Witness of John—to the Delegation from the Sanhedrin

Baptist's Credentials **Ch. i.** 19. And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou?

Double Challenge 20. And he confessed, and denied not; and he confessed, I am not the Christ. 21. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No.

Prophetic Voice 22. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

24. And they had been sent from the Pharisees [or, and certain had been sent from among the Pharisees]. 25. And they asked him and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?

Messiah's Herald 26. John answered them, saying, I baptize with [or, in] water: in the midst of you standeth one whom ye know not. 27. *even he that cometh after me, the latchet of whose shoe I am not worthy to unloose.*

28. These things were done in Bethany [or, Bethabara] beyond Jordan, where John was baptizing.

(2) Second Official Witness of John—to the Representative Multitudes

The Sin-Bearer 29. On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin [or, beareth the sin] of the world! 30. This is he of whom I said, After me cometh a man which is become before me: for he was before me [or, first in regard of, or, in comparison with, me].

31. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water.

Identified by God 32. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven: and it abode upon him. 33. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is that he that baptizeth with the Holy Spirit.

"Son of God" 34. And I have seen, and have borne witness that this is the Son of God.

(3) Third Official Witness of the Baptist—to his own Disciples

Paschal Lamb 35. Again on the morrow John was standing, and two of his disciples: 36. and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

2. Opening Ministry of Messiah, Winning His First Followers

(1) First Group—from the Baptist's Disciples at the Jordan

37. And the two disciples heard him speak, and they followed Jesus.

Andrew and John 38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master, or Teacher), where abidest thou? 39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

Simon Peter 40. One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother. 41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ that is, Anointed).

Prophetic Name 42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John [or, Iona]; thou shalt be called Cephas (which is, by interpretation, Peter [Rock, or Stone]).

(2) *Second Group—Won on the Way to Galilee*

Philip Found 43. On the morrow he was minded to go forth into Galilee, and he findeth Philip; and Jesus said unto him, Follow me. 44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

Nathanael's Doubting 45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

Won to Faith 47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. 49. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

Prophecy and Sign 50. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. 51. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

I. The Official Induction of Jesus into the Messianic Office, and His Introduction, by the Divinely Appointed Forerunner.—Ch. i. 19-36.

Exposition of the Scripture

The Evangelist witnesses to the Three-fold Testimony which he had heard from John the Baptist, by which, on the banks of the Jordan, Jesus was Officially Inducted into His Public Ministry as the Messiah, and Introduced to the World He had come to Save.

I. The First Official Testimony of John the Baptist is that to Jesus as the Messiah, given to the Deputation, sent down from Jerusalem by the Jewish Council, the Guardians of the Jewish System and representatives of the Jewish race, to inquire into the great movement that had roused all Palestine.—Ch. i. 19-28.

The Delegation from Jerusalem had Two Questions to ask of the Baptist:

(1) Their first and legitimate question, concerned the authority of the Baptist: Who are you? What business have you to do what you are doing? (ch. i. 19-23).

To their first question the Baptist promptly gave a triple answer, two parts of which were negative and the other positive:

a. I am not the Messiah (vv. 19, 20);

b. I am not Elijah, nor the Prophet foretold by Moses in Deut. xviii. 15-18 (v. 21);

c. I am the Forerunner of the Messiah, the Voice prophesied in Isaiah (xl. 3), (vv. 22, 23).

(2) Why then, if you are not Elijah nor that Prophet, are you baptizing, assuming

Explanatory Notes and Suggestions

The appearance of Jesus in the audience of John, here referred to, was forty or more days subsequent to His Temptation.

The *Delegation* embraced the representatives, not only of the Council of Seventy but also representatives of the Levites to whom was entrusted the Religious Education of the Nation.

The fact that the *Sadducees*—the party opposed to the Pharisees—are not mentioned here, leads Dr. Sanday to conclude that the deputation was not *officially sent* by the Sanhedrin; although, as it "consisted of official persons ('priests and Levites from Jerusalem') (i. 19), they would "carry with them a certain authority". It would appear probable, however, that the Levites, as the educators of the people and leaders of thought, may have belonged to the Sadducees, the intellectual and skeptical party.

As he was apparently seeking to revolutionize Judaism, and had characterized its leaders as "a brood of vipers" (Matt. iii. 7), it was certainly the duty of the authorities at Jerusalem to inquire into the movement, as well as the antecedents of the man back of it.

John the Baptist, as the forerunner, was the proper Official Witness to the Messiahship of Jesus, the Herald appointed to proclaim His Coming, to inaugurate the Preparation for His Mission, and to induct Him into His Ministry.

The Jews expected Elijah to appear in bodily form. Although the Baptist came "in the spirit and power of Elijah" (Luke i. 17), i. e., as a great reformer; and there-

Exposition of the Scripture

the prerogative of the Messiah or His Forerunner? (ch. i. 24-28).

Their demand was for John's *credentials*. This answer, given at Bethany beyond Jordan, pointed to One of exalted dignity for whom he was preparing, who was already among them, and his relation to Whom justified his conduct.

2. The Second Official Witness of John the Baptist, to which the Evangelist testifies, is that to the Multitudes, Representatives of the World at large, who were at the Jordan when the Forerunner Inducted Jesus into His Public Ministry as Messiah. —Ch. i. 29-34.

(1) The Baptist introduced Jesus to the assembled multitudes in the words, "Behold the Lamb of God that taketh away the sin of the world", the Sacrifice for the World's Sin; for Whose coming he had been sent to prepare (ch. i. 28-31).

This, on the face of it, is a declaration of the one work of Messiah for which He came into the world and for which this whole Gospel stands. As the Incarnate Son of God He is to be the Savior of the world *through His Sacrificial Death on the Cross*. All the English Versions agree in the translation which embodies this view.

(2) Knowing how repugnant this conception of the Messiah's mission was to the carnal Jews, John the Baptist proceeded to explain how he came to know that Jesus was the Messiah (ch. i. 32-34).

The Baptist although the cousin of Jesus, did not know Him to be the Messiah, until one day Jesus came to him for baptism, and the great miracle of God the Father's recognition of His Son by the rending of the heavens, the descent of the Holy Spirit in the form of a dove, and the voice from heaven,—led him to faith, and prepared him to bear record that "this is the Son of God" (See Mark i. 1-11).

3. The Third Official Witness of John the Baptist, to which the Evangelist testifies, was that made on the next day in introducing Jesus to the Representatives of those who were waiting for Messiah's Coming, i. e., to some of the Baptist's Disciples, of whom the Evangelist himself was one.—Ch. i. 35, 36.

Explanatory Notes and Suggestions

fore is called Elijah by our Lord (Mat. xi. 14; xvi. 11), as well as by the prophet Malachi (iv. 5); yet he was not Elijah in the sense which the Jews understood.

The Pharisees wished particularly to know what right he had to treat Israelites as if they were proselytes.

John's name—meaning *Grace of God*—made him, in this message to all classes, "a fit precursor of Him Who gives grace for grace". See Luke i. 14.

"Behold the Lamb of God", etc.—the first great Gospel utterance.

"Jesus is characterized by the designation of a *Lamb*, with allusion to the paschal lamb *typifying* Him, and the lamb daily offered up at the evening sacrifice, *representing* Him,— . . . with reference to His being appointed and approved by God as the all-sufficient sacrifice for the sins of men" (*Wordsworth*).

The attempts to minify the meaning of this great Gospel expression by making the main thought in it that of the gentleness of the Lamb, seems to be an exploit, not in *explaining*, but in *explaining away*.

The conclusion—based on the assumption of Weiss and some others following him—that John the Baptist was ignorant of any Sacrificial import to the phrase, seems to be unwarranted.

The Baptist was "filled with the Holy Ghost, even from his mother's womb", and when he uttered these words was *officially* introducing Jesus to the multitudes as the promised Messiah.

John refers to a notable event at the Baptism as his credentials. It is vain to attempt to transform this event, by which the Baptist was irresistibly convinced that Jesus is the Son of God, into a quiet, unobserved, prophetic vision that found the Baptist in a half comatose condition. Mark says that the Baptist "saw the heavens split open", and that he heard the voice of approval out of heaven. God had promised to identify the Messiah for him by this very sign (v. 33).

With this Third Witness John the Baptist passes off the scene, and Jesus enters upon His own self-activity in His Public Ministry in leading men to Faith in Himself as the Messiah, the Savior of the World.

Exposition of the Scripture

These disciples had been in course of preparation for the Messiah; and this may be looked upon as the Baptist's formal transfer of their allegiance to Jesus.

It was again the same great testimony to Jesus' Sacrificial Mission, recalling that of the preceding day to the multitudes, to which these disciples also listened: "Behold the Lamb of God".

II. The Immediate Entrance of Jesus upon His Messianic Work.—Ch. i. 37-51.

John next testifies that Jesus *entered that very day upon His Ministry as Messiah*, and, by His Personal Manifestations of the Glory of the Messiah, won His First Followers, among the first of whom was the Evangelist himself who makes this record of the method that Jesus pursued.

This is the beginning of the Work of Jesus: the gathering of Two Groups of Followers.

1. The First Group of Three—made up of Andrew, John and Peter—was gathered before leaving the scene of the Baptist's Ministry at the Jordan, and from John's Disciples.—Ch. i. 37-43.

(1) The two Disciples of the Baptist to whom Jesus had been officially introduced as the Lamb of God, immediately followed Jesus, and were instructed by Him and led to Faith (ch. i. 37-39).

(2) Andrew, under the influence of the first Christian instinct, the missionary, sought and brought to Jesus as the Messiah, his own Brother Simon Peter, whose Reception by Jesus furnished one of the convincing signs to the Church (ch. i. 40-42).

2. The Second Group of Two—made up of Philip and Nathanael—Jesus Himself found after setting out the next day for Galilee, where His first Messianic Miracle was to be performed.—Ch. i. 43-51.

On His way to Galilee Jesus found Philip, a neighbor of Andrew and Peter, who became one of His adherents (vv. 43, 44); and Philip found Nathanael of Cana (Bartholomew of the older Gospels) and brought him to Jesus, by Whom he was led to Faith (vv. 45-51).

Explanatory Notes and Suggestions

The Evangelist's record of the Threefold Witness of John the Baptist made clear to the Church at the close of the first century, that even the Herald and Forerunner had set forth with all clearness, and put the emphasis of reiteration upon, the doctrine of Redemption through the Sacrificial Death of the Incarnate Word, as being *the Essence of Christ's religion*.

Christ, Who came to save the world, at once set an example for His followers in all ages, by devoting Himself from the outset to bear salvation to men by bringing them personally and individually to Faith.

Jesus hearing footsteps behind Him, cordially invited Andrew and John, who addressed Him as Teacher, to His own lodging-place, where from four o'clock to the end of the day He instructed them regarding Himself and His mission,—leading them to Faith as is shown subsequently, especially in Andrew's enthusiastic report to Peter (v. 41). The element of personal influence entered into His work from the beginning, as an example for all Christian workers.

"*Thou art Simon Jona*"; etc. Originally words had their full meaning. Jesus said to Simon Peter: "*Thou art Simon Jona*", the hearkening, timid one, *the unstable man*; by coming to Me as the Messiah, "thou shalt be called", and, according to the old Hebrew idea, *shalt become*, "*Cephas*", Stone, *the strong and stable man*.

Nathanael appears later as one of the Twelve as Bartholomew. He was an illustrious example of the true Israel of that day who were waiting for the Messiah with real faith brought from the Old Dispensation, and roused to great expectancy in his case by the preaching of John the Baptist. Simeon and Anna, who greeted the infant Jesus in the Temple, belonged to the same class.

This was in early times the stock argument against the Messiahship of Jesus, that He was born in Nazareth. It made it necessary that Matthew, in writing his Gospel for the Jew, should devote Chapter ii. to proving that Jesus was born in Bethlehem,

Exposition of the Scripture

Philip, by calling Him "Jesus of Nazareth", roused the bitter Jewish prejudices (vv. 45, 46); but when Nathanael met Jesus, he was convinced of His Messiahship by a miracle of Omniscience, and joyfully professed Faith in Him as "the Son of God, the King of Israel" (vv. 47-49).

Jesus predicted that Nathanael and the other disciples shall yet see, in response to their Faith, incomparably greater things—even the fulfilment of Jacob's vision (Gen. xxvii. 12), in the opening of free communication between earth and heaven, and the manifestation of Divine power on earth (vv. 50, 51).

Should be "heaven standing open"—not the mere fact of being momentarily opened. All the Versions miss this.

The groups thus gathered went on their way, united by their common faith, and reached Cana on the third day, where the first of these "greater works" was to be performed,—the first Messianic Miracle—"the acme of this self-revelation of Jesus, the miracle at the marriage at Cana".

Explanatory Notes and Suggestions

and showing how He came to be a resident of Nazareth.

"He saw Nathanael with the eyes of His Omniscience, when he, long before Philip called him, was standing under the fig tree."

"Possibly before he entered upon his pilgrim journey to the Jordan he had been praying under the fig tree, that God would lead him to find Him to whose near approach the Baptist was drawing attention. For it is only in this way that we can understand, how Nathanael recognized in Him, who had found him in this quiet hour and who was as yet only a simple Rabbi, the promised Son of God, who is destined to become the King of Israel" (*Weiss*).

This prophecy had become, when John wrote, an added Sign in confirmation of the Faith of Christians everywhere. They had witnessed its fulfilment, not only in the miraculous Messianic work of Jesus, but in the greater works of spiritual regeneration and transformation by the power of God, which they had seen accomplished through the preaching of the Gospel salvation to men of all classes over the world.

THIRD STUDY.—THE FIRST MANIFESTATIONS OF DIVINE POWER AND AUTHORITY BY THE INCARNATE WORD AS THE MESSIAH—AT A WEDDING IN CANA AND IN THE TEMPLE AT JERUSALEM.—Ch. ii. 1-25.

1. First Private Messianic Sign Confirming Faith of His Followers

1. The Occasion, and Incidents leading up to it

The Wedding **Ch. i.** 1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2. and Jesus also was bidden, and his disciples, to the marriage.

The Mother's Faith 3. And when the wine failed, the mother of Jesus saith unto him, They have no wine. 4. And Jesus saith unto her, Woman, what have I to do with thee? [What is the relation between me and thee]? mine hour is not yet come. 5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

2. The Quiet Working of the First "Sign"

Graphic Touches 6. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. 7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8. And he saith unto them, Draw out now, and bear unto the ruler [or, steward] of the feast. And they bare it

Some Results 9. And when the ruler of the feast tasted the water now become [or, that it had become] wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, 10 and saith unto him:

Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now.

3. The Object of the Sign, to Confirm the Faith of His Followers

The Glory 11. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

Waiting 12. After this he went down to Capernaum, he, and his mother, and his "His Hour" brethren, and his disciples: and there they abode not many days.

II. First Public Assumption by Jesus of Messianic Authority

Occasion 13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

1. Assumption of Authority as Messiah in the Temple

14. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

Rebuke of Corruption 15. and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; 16. and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

17. His disciples remembered that it was written, The zeal of thine house shall eat me up.

2. Challenge of the Jews, and Jesus' Reply

"Sign" Given 18. The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19. Jesus answered and said unto them, Destroy this temple [or, sanctuary], and in three days I will raise it up.

Misunderstanding 20. The Jews therefore said, Forty and six years was this temple [or, sanctuary] in building, and wilt thou raise it up in three days? 21. But he spake of the temple [or, sanctuary] of his body. 22. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

3. Results of His First Public Messianic Act

Faith of Miracles 23. Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did.

24. But Jesus did not trust himself unto them, for that he knew all men, 25. and because he needed not that any one should bear witness concerning man [or, a man]; for he himself knew what was in man [or, the man].

1. In His First Messianic Sign, in turning Water into Wine, Jesus manifested His Divine Power in order to Confirm the Faith of His Followers who constituted the Nucleus of His Future Kingdom.—Ch. ii. 1-12.

Exposition of the Scripture

In Chapter ii. John relates two notable Manifestations of Power and Authority by Jesus, one private and the other public, in the prosecution of His Twofold Messianic Task:

(1) In His First Messianic Sign, exhibiting His Divine Power at a Wedding in Cana (ch. ii. 1-12);

(2) In His First Public Assumption of Messianic Authority, in the Temple at the Jewish Passover (ch. ii. 13-25).

Explanatory Notes and Suggestions

Golden Text.—Psalm xciii. 5.

Time.—Passover, A. D. 27.

In entering upon His Ministry as Messiah, there lay before Jesus a twofold fundamental Task which decided the course of His activities: (1) To call, gather together and train a body of Believers who should constitute His Kingdom, or Church, who were to take up and carry forward to its completion His Work for the World; (2) To deal judicially with the Corrupt and Apostate Jews, with whom His life was to be one long conflict, ending in their rejection and crucifixion of Him and His rejection and judgment of them. The two events of this chapter connect themselves immediately with this Task.

1. John sets forth the Occasion of this First Exercise of Divine Power, and touches upon some incidental matters leading up to it.—Ch. ii. 1-4.

(1) The Scene was in a private and inconspicuous Home, among the Common People, at a Wedding Festival with its joyous social intercourse, where the Mother of Jesus was a prominent figure (ch. ii. 1, 2).

Jesus, as Messiah, characteristically took at the beginning the place He has always occupied in this world,—among the common people, who practically make up mankind, and on whom the Church's life and the world's hopes depend (1 Cor. i. 26-29); and in the Home which is the unit in Society and the Church.

Exposition of the Scripture

(2) The Mother's Faith and Anticipation, prompted by the needs of their Host, suggested the manifestation of His Messianic Glory (ch. ii. 3-5).

Jesus met her approach with a question and an affirmation, in explanation of the new position and changed duties in which the Office of Messiah, into which He had just been inducted at the Jordan, had introduced Him:

a. *The Question*, "Woman, What is there [What is the relation] between Me and thee?"

There may have been—there probably was—in Mary's desire some taint from the false Jewish notions of the Messiah, and a touch of earthly and family ambition that needed to be checked.

b. *The Affirmation*: "Mine hour is not yet come".

The time for showing His Messianic Power had not yet come. In Jesus' case the Divine Power was held in abeyance, to be used, never for private ends, but *solely for the work of redemption*.

The Mother's faith that He will interpose still held out, and led her to direct the servants to do His bidding; and it turned out that the act of helpfulness she craved fitted strangely into the Father's purpose.

2. John tells the story of *the quiet Working* of that First Sign, and its Effect on the Steward and Servants.—Ch. ii. 6-10.

The Evangelist evidently witnessed the procedure of Jesus, as he here relates it; although most of the guests would seem not to have been aware of what was going on; because the Father's hour for giving wide publicity to the Mission of the Messiah had not yet come.

3. The Evangelist concludes with the Object of this First Sign wrought by Jesus as Messiah: to confirm the Faith of the new Followers; after which a little season is spent in Capernaum, in instruction and intercourse with them, with presumably the same object in view.—Ch. ii. 11, 12.

The home of the Family of Jesus having already been removed from Nazareth to Capernaum, these few days of waiting for

Explanatory Notes and Suggestions

The wine may have failed because of the unexpected presence of Jesus and His friends. This may account for the freedom with which she made known to Him the fact.

While all others may have forgotten the incidents and sayings from His infancy up to manhood, bearing on His Messianic Mission, it had been the Mother's custom to keep them and "ponder them in her heart" (Luke ii. 19).

In the original there is none of the apparent curtness of the English, "Woman", etc. Jesus used the same word on the Cross in commending the Mother to John's care (John xix. 26).

He had been lifted out of his merely human connections, and into new relationships to the Father in His redemptive Mission. His words and deeds were to be entirely under the direction of His Father, whose purpose He was carrying out (John viii. 28, 29). The Father had not yet indicated that the time had come for such action.

"There is one thing which she had learned, and *one thing which she was to unlearn*, after those thirty years of the Nazareth-Life. What she had learned—what she must have learned—was absolute confidence in Jesus. What she had to unlearn, was the natural, yet entirely mistaken, impression which His meekness, stillness, and long home-submission had wrought on her as to His relationship to the family" (*Edersheim*).

"Luthardt rightly calls it the commencement of a very *painful education*, of which the next stage is marked in St. Luke viii. 19, and the last in St. John xix. 26".

It is a peculiarity of John's Gospel that the supernatural works of Jesus are not set forth as *works of power, dunameis*,—which term Matthew uses for miracle thirteen times, Mark ten times, Luke fifteen times, but John not once. *Sign, sameion*, is John's word, calling attention to the *significance* of the miracle, and presenting it as *proof or confirmation* in aid to faith. Nicodemus accepted them in this way.

The need for a Sign at *just that hour* is apparent. The Baptist had inducted Jesus into the Office of Messiah; Jesus had just made conquest of the first subjects of His Kingdom; their faith must be confirmed if they were to be kept loyal to Him.

Exposition of the Scripture

the Passover—when He should publicly take up His Messianic work, and assert His Messianic Authority in the Temple, the Religious Center of the Nation—were quietly passed in the Home on the Lake where the future Leaders among His Disciples had their abode. It was there that they were afterwards called as Disciples.

Explanatory Notes and Suggestions

The other Evangelists speak of these men as *disciples* even at this early stage; but there are three stages to be considered: when Jesus here made their acquaintance when on the shores of the Sea of Galilee He called them to be His attendants; when later He officially designated the Twelve and constituted the Apostolic band.

II. The First Public Manifestation of Jesus the Incarnate Word was His Assumption and Vindication of Messianic Authority, in the Temple at the Passover, in which He began to Deal with the Corruption that was Destroying the Nation.—Ch. ii. 13-25.

The first public Messianic Task of Jesus was to deal with the awful and deadly corruption and apostasy of Judaism. John the Baptist had denounced it and called the Leaders to repentance for it, declaring that the axe was already "laid at the roots of the trees", and that the Messiah was coming with a baptism of fire to deal with the offenders in swift and terrible judgment (Matt. iii. 10-12).

There was but *one place* and but *one time* in which to take up this first public Task: in the Temple at Jerusalem, the Center of Religious and National Authority and Corruption; at the Passover Feast, in which the Paschal Lamb was the type of Jesus Himself, the Lamb of God, and to which the whole Jewish people came up.

In the Evangelist's testimony concerning this Public Entrance of Jesus upon His Messianic Mission there appear:

1. An opening Graphic Account of the way in which Jesus, in the presence of the Passover throng, assumed Messianic Authority ("My Father's House"), and proceeded to remove the Outward Signs of the Corruption, and to rebuke its Authors and Abettors, Rulers and Priests.—Ch. ii. 13-17.

John mentions the Passover *three times* (see vi. 4; xi. 55.), always adding "*of the Jews*"; since he wrote for Gentile readers he must distinguish it from the Christian Passover.

His *holy indignation and zeal* carried all before it, making the Priests and Temple Rulers cowards by irresistible appeal to conscience, and confirming the faith of His followers.

The attempts of the critics to confound this Cleansing of the Temple with the one at the close of the public ministry of Jesus (recorded by the Synoptics but not by John—Matt. xxi. 12, 13; Mark xi. 15-17; Luke xix. 45-46); is, from the point of view of history, wholly inexcusable. The Gospels are well accredited historical documents, and such treatment of them violates the first principle of historical criticism and interpretation. The assumption of Messianic authority was demanded at both the opening and close of His public career, as an appeal to the conscience of the Nation.

"It was at Jerusalem and in the Temple, that the Messiah's Ministry must open. 'The Lord Whom Ye Seek', Malachi had said (Mal. iii. 1-3), 'shall enter into his temple . . . he shall purify the sons of Levi'. That prophecy said to Israel that her King would announce Himself, not by a miracle of power, but by an act of holiness" (*Godet*).

"Designating Himself as the one who must protect His Father's house against desecration, He declares that He has not come as the Baptist did, to call individuals to repentance, but to begin something new in the center of the religious life of the people" (*Weiss*).

The tumult and defilement of the cattle, the clamor of the traders, the extortion practised by the money-changers, and all the other outward things, were of moment to Him only as the *signs* of the profanation of the worship and the spiritual depravity of the priests and rulers.

Exposition of the Scripture

2. Jesus' Challenge of the Authority and Rebuke of the Conduct of the Rulers, instead of inducing Repentance merely called out their demand for a *Sign* to prove His *Authority* to do what He had done; which He met with a Symbolical Prophecy of His Death as the Paschal Lamb.—Ch. ii. 18-22.

3. John sums up in a few words the *Results* of this First Public Messianic Act of Jesus, and of the attendant but unrecorded miracles at the Passover,—in the production of an *unreliable Faith* on the part of many who witnessed them.—Ch. ii. 23-25.

The Faith aroused was merely historical, or the faith of miracles, and, not reaching down to the true spiritual foundations, was not to be relied upon. Jesus who "knew what was in man" did not commit Himself to those who cherished it.

From the human point of view the First Public Messianic Act of Jesus would seem to have *failed* to accomplish its object. It did not lead to the repentance of the authorities, nor to the substitution of vital faith for the travesty of religious forms and worship that covered up the most bare-faced hypocrisy, nor prepare the way for saving Israel from the doom that Moses had prophesied should follow their apostasy (Deut. xxix. 24-28).

But it was not in Jerusalem alone that the Messianic appeal failed to meet with full and hearty response. Jesus did not permit Himself to be blinded at this time by a superficial success, nor indeed later, as when He met with it on the shores of the Sea of Galilee.

Explanatory Notes and Suggestions

The demand for a *Sign* was unreasonable; since John informs us that, during this Passover, "many believed on his name, when they saw the miracles ["signs" is the word] which he did" (ii. 23). Nicodemus was one of the converts.

The Rulers did not catch the meaning of Jesus, understanding Him to refer to the Temple in Jerusalem; indeed, the saying was afterwards employed against Him, in a perverted form, in His trial before Caiaphas (Matt. xxvi. 60, 61). However, when His disciples came later to catch His meaning, the fulfilment of the prophecy became an added 'sign' for the later confirmation of their Faith.

Jesus cleansed the Outer Court, not the inner Sanctuary which was symbolical of Himself.

"Verses 19-21 make us appreciate the true bearing of this act; it is an *appeal to the conscience of Israel*, a demand addressed to its chiefs. If this appeal is heard, this act of purification will inaugurate the general reform of the theocracy, the condition of the Messianic Kingdom. If the people remain indifferent, the consequences of this conduct are clear to the view of Jesus; all is over with the theocracy. The rejection of the Messiah, His death even: this is the fatal end of such conduct" (*Godet*).

"Hence it becomes the duty of the Evangelist to show in this part of his book, that Jesus in many ways tried to lead the people to a higher faith in His word, and did this in *all the three divisions of the country*. The first narrative in which this is shown is the conversation with Nicodemus" (*Weiss*).

FOURTH STUDY.—THE MANIFESTATIONS OF THE INCARNATE WORD TO NICODEMUS, THE TYPICAL PHARISEE, AS THE ONLY WAY OF EVERLASTING LIFE (THROUGH HIS CROSS),—CONFIRMED BY THE BAPTIST'S FINAL TESTIMONY.—Ch. iii. 1-36.

I. To Nicodemus—the Only Way of Everlasting Life for the World

A Night Visit Ch. iii. 1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2. the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him.

I. Only Way Into the Kingdom of God by a New Birth through the Holy Ghost

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew [or, from above] he cannot see the kingdom of God.

The New Birth

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Shown Not 7. Marvel not that I said unto thee, Ye must be born anew [or, from
Incredible above]. 8. The wind bloweth [or, the Spirit breatheth] where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Proved Not 2. *The New Birth depends on the Sacrificial Lifting up of the Son*
Impossible 9. Nicodemus answered and said unto him, How can these things be? 10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. 12. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? 13. And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, which is in heaven. [Many ancient authorities omit *which is in heaven*].

Lifted 14. And as Moses lifted up the serpent in the wilderness, even so must
Up the Son of man be lifted up: 15. that whosoever believeth may in him have [or, believeth in him may have] eternal life.

3. *Both Birth and Lifting up, through God the Father's Love*

Salvation 16. For God so loved the world, that he gave his only begotten Son,
for the that whosoever believeth on him should not perish, but have eternal life.
World 17. For God sent not the Son into the world to judge the world: but that the world should be saved through him. 18. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Faith and 19. And this is the judgment, that the light is come into the world, and
Destiny men loved the darkness rather than the light: for their works were evil. 20. For every one that doeth [or, practiseth] ill hateth the light, and cometh not to the light, lest his works should be reprov'd [or, convicted].

21. But he that doeth the truth cometh to the light, that his works may be made manifest, that [or, because] they have been wrought in God.

II. The Final Witness of John the Baptist in Confirmation

1. *Jesus and John Baptizing on the Jordan*

Jesus 22. After these things came Jesus and his disciples into the land of
and John Judæa; and there he tarried with them, and baptized.

Question 23. And John also was baptizing in Ænon near to Salim, because there
Raised was much water [or, were many waters] there: and they came and were baptized. 24. For John was not yet cast into prison. 25. There arose therefore a questioning on the part of John's disciples with a Jew about purifying.

26. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.

2. *The Baptist only a Man, the Friend of the Bridegroom*

Only a 27. John answered and said, A man can receive nothing, except it have
Herald been given him from heaven. 28. Ye yourselves hear me witness, that I said, I am not the Christ, but, that I am sent before him.

29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30. He must increase, but I must decrease.

3. *Jesus the Bridegroom, the Son of God, and the Life*

The 31. He that cometh from above is above all: he that is of the earth is of
Contrast the earth, and of the earth he speaketh: he that cometh from heaven is above all. 32. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness.

33. He that hath received his witness hath set his seal to *this*, that God is true. 34. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure.

Belief 35. The Father loveth the Son, and hath given all things into his hand.
and Life 36. He that believeth on the Son hath eternal life; but he that obeyeth not [or, believeth not] the Son shall not see life, but the wrath of God abideth on him.

I. The Evangelist Outlines the Teachings of Jesus in dealing with Nicodemus, the Pharisee, and giving him right views of the Kingdom of God and of the Way to its Everlasting Life.—Ch. iii. 1-21.

Exposition of the Scripture

Chapter iii. records two things that unite to make up a complete Testimony to the Teachings of Jesus:

(1) Jesus' Revelation of Himself to Nicodemus as the only Way of Everlasting Life for the World (ch. iii. 1-21);

(2) The Baptist's Final Witness Confirming this Claim of Jesus made to Nicodemus (ch. iii. 22-36).

1. Nicodemus—a Model Pharisee, a Sanhedrist and a Master Teacher—came as a timid and secret inquirer, not confessing the Messiahship of Jesus, but merely acknowledging His Divine Commission as a Teacher.—Ch. iii. 1, 2.

The messages of the Baptist at the Jordan and of Jesus in Jerusalem at the Pass-over had filled the Holy City with discussions of Repentance, the Kingdom of Heaven and the Lamb of God; so that Nicodemus had no need to put to Jesus his question about the Kingdom; or, if he did so, the Evangelist did not need to record it. His confession implied his desire to know Jesus' view of the coming Kingdom and the means of its realization.

In what followed Jesus showed Nicodemus that it was not military power and conflict that were needed, but that the united offices of the entire Holy Trinity were necessary to reestablish the Reign of God in man, i. e., to bring him back to that obedience to God in which man's Spiritual Life consists.

Jesus' teaching to Nicodemus may be entitled, *The Way into the Kingdom of God, or, the Way of Life.*

2. Jesus startled Nicodemus out of his Pharisaism by the emphatic assurance, that *Regeneration by the Holy Spirit* is the only way in which any one can be brought either to Understand or to Enter into the Kingdom of God.—Ch. iii. 3-8.

(1) The Necessity for the New Birth is first set forth in Two Aspects (ch. iii. 3-5).

a. The New Birth is a condition to any *understanding* of what the Kingdom really is—as cheerful and loyal subjection to God: "Except a man be born anew he can not see the Kingdom of God".

Explanatory Notes and Suggestions

Golden Texts.—John iii. 16; iii. 36.

Place.—Jerusalem, A. D. 27.

Nicodemus appears in John's Gospel three times: here (in John iii.) as apparently an honest inquirer; later (John vii. 50) as a vindicator of Jesus before the Sanhedrin of which he was a member; and at last when with Joseph of Arimathea he embalmed the body of the Crucified Jesus (John xix. 39),—thus at last a devoted disciple as the ripened fruit of that night lesson. The Evangelist was probably present at the interview.

The misconceptions of the Pharisee, and the Jew must be corrected before the way could be opened for even so religious and godly a Pharisee as Nicodemus into the Kingdom of God. As a *Pharisee*, one of the "exclusively religious", he had made the fulfilment of the law the object of life, both for himself and his people". His self-righteousness must be exposed. As a *Jew* he was expecting the Messiah to come as an earthly monarch and be "lifted up" to the throne of David and Herod, and as King and Conqueror to expel the legions of Rome; and, indeed, to make Jerusalem the capital of that ultimate World-Empire that was to eclipse all others, and that, according to the schedule of the prophet Daniel, was now due.

These carnal dreams must be dissipated, and Nicodemus must be shown that the aims and methods of the Kingdom are spiritual, designed to save men from sin, i. e., to reestablish *the reign of God in their hearts*, through God's plan of Redemption by the Incarnate Son of God. And he must be shown that this salvation was not for the Jew merely, but, in accordance with the promise of Abraham, for *the whole world*.

Matthew uses "*Kingdom of Heaven*" (or, *of the heavens*) more than thirty times, to emphasize for the Jew that its origin is in heaven where God dwells and that heaven is its objective,—thereby meeting the false Jewish notions of an earthly Kingdom by bringing out its spirituality. Mark, Luke and John, "writing more especially for Gentiles who were to be disabused of their notion of local Deities, and to be

Exposition of the Scripture

b. To the objection of Nicodemus that a second natural birth is impossible (vv. 3-4), Jesus replied, that the New Birth is not a second natural birth, but is brought about through the instrumentality of water and the agency of the Holy Spirit; and that this transformation is required in order to *enter into* the Kingdom of God (v. 5).

(2) Jesus followed with the Reason for the Necessity of the New Birth (ch. iii. 6-8).

a. It is a universal truth that corrupt humanity can only produce its like"; the Kingdom is Spiritual and Life in it can be produced by the Holy Spirit alone (vv. 6, 7).

b. This, however, should not stagger faith: since in the *natural* world powerful effects, which all can see, result from unseen forces (wind = spirit); like things should be expected in the spiritual world from the Holy Spirit (v. 8).

Since all this seemed incredible to Nicodemus (v. 9), the Teacher must advance another step:

3. Regeneration by the Holy Spirit can come to man in no other way than through *the Sacrificial Lifting up of the Son of man*, the Incarnate Son of God, which is the price of the New Life.—Ch. iii. 9-15.

Note the steps by which Jesus leads His now attentive listener up to this official work of the Son in Redemption. This should not stagger the faith of Nicodemus, for—

(1) As a religious Teacher in Israel he was inexcusable for not having learned this doctrine from the Old Testament (see Ps. li. 10; Ezek. xi. 19, 20; xxxvi. 26, etc.), which was his text-book as a teacher (ch. iii. 11).

(2) It was unreasonable for him, while receiving the testimony of men, and also the testimony of Jesus, concerning *earthly things* of which they know, to reject the testimony of Jesus to *the heavenly truths* concerning God's salvation, which Jesus, Whom Nicodemus acknowledged as a miracle-accredited messenger of heaven, alone could know (ch. iii. 11-13).

Explanatory Notes and Suggestions

taught the Unity of God", use only "Kingdom of God".

From both phrases may be brought out *the spirituality of the Kingdom*, as opposed to the externality and outward show of it, by translating, the *Reign of heaven*, or, *the Reign of God*, in man. See Luke xvii. 20, 21.

There must be *repentance*, symbolized by the Forerunner's preparatory baptism for the remission of sins, and *the baptism with the Holy Ghost* which he declared that Jesus would bring in to transform the man; these were both demanded of the candidate for a place in the Kingdom about to be set up.

"If no one can control the wind, much less can any laws of nature constrain the Spirit; and if you cannot trace the path of the wind, whose effects however you hear and see, how can you expect to scrutinize the operation of the Holy Spirit of God?" (*Chrysostom*).

Life can come to man in no other way than through contact with Him Who is life, and Who gave His Life on the Cross for the Everlasting Life of sinful and spiritually dead men. "Life from life only".

"For just as Moses had in the desert raised up a metal serpent upon a staff (cf. Num. xxi. 8), so that by looking with faith upon it, Israel could be saved from the deadly bites of the serpents, so the believer only on account of the *Son of man*, who has been raised for him upon the Cross, can receive eternal life" (*Weiss*).

"If the unlifted serpent, as symbol, brought life to the believing look which was fixed upon the giving, pardoning love of God, then, in the truest sense, shall the unlifted Son of Man give true life to every one that believeth, looking up in Him to the giving and forgiving love of God, which His Son came to bring, to declare, and to manifest" (*Edersheim*).

"Son of Man" is Jesus' standing Messianic designation of Himself, in John as in Matthew and Mark. Here it suggests the prophetic vision of the "Son of Man" in Daniel vii. 14. The Son of Man is the Son of God Incarnate.

Exposition of the Scripture

(3) He should have learned this lesson from his master Moses, who lifted up the Brazen Serpent in the Wilderness for the healing of plague-smitten Israel, which was one great Old Testament Type of the lifting up of the Son of Man for the Life of the World (ch. iii. 14, 15).

4 Jesus now advanced to the Fountain of Redemption, in God the Father's Love, not for the Jew only, but for *the whole lost World*, as shown in the gift of His only begotten Son for their Eternal Life,—by their treatment of which Love men decided their own destiny, for condemnation or for life.—Ch. iii. 16-21.

The following analysis of this Scripture concerning *the Mission on which God the Father sent His Son*, is suggested by that of Professor Riggs:

a. Its Source and Purpose:

(a) Source: The love of God (v. 16).

(b) Purpose: To give life through faith to save the world.

b. The Consequences Attending it:

(a) No judgment for him who believes (v. 18 a).

(b) Judgment upon unbelief (v. 18 b).

c. The Reasons for these Consequences:

(a) The love of darkness or sin on one side, since his deeds are evil and will not bear the light (vv. 19, 20).

(b) The love of light or holiness on the other, since, because "his deeds are wrought in God", he, being a child of God (John i. 12-14), doeth the truth (v. 21).

Explanatory Notes and Suggestions

The "*lifting up*" was to the Cross, not to the Throne of David. "That Jesus should make a thus early, though at the time enigmatic, allusion to His death by crucifixion, is conceivable both on the ground of of the doctrinal peculiarity of the event, and of the extraordinary importance of His death as the fact of redemption" (*Meyer*).

"Here is another answer (v. 16) to the surmises of Nicodemus and the Jewish teachers. They would have confined the graces and glories of the Messiah's reign to the *Jews*; Christ declares that they are *for the World*" (*Wordsworth*).

That ch. iii. 16-27 is "*a continuation of the address of Jesus to Nicodemus*", and not "*an explanatory meditation of the evangelists's own*", as some affirm, is conclusively shown by both Meyer and Godet. It is *the natural culmination and climax*.

The Love of the three Persons of the Sacred Trinity is thus manifested in the Salvation which Jesus taught Nicodemus is the only Way into the Kingdom of God: the Love of God the Father, leading Him to the purpose and plan of Salvation and the gracious gift of the Son; the Love of God the Son, leading Him to become Incarnate and to work out Salvation by His active and passive obedience; the Love of God the Holy Spirit, leading Him to apply the Salvation for the redemption of man.

That men are "*condemned already*" not simply *awaiting future sentence*, shuts them up to the salvation that Jesus Christ wrought on the Cross and the Holy Spirit applies in regeneration, as their only hope. The supreme manifestation of the grace of God the Father is seen in the gift of His Son to death for condemned sinners. See Rom. v. 6-8.

II. *The Confirmation of the Claim of Jesus to Nicodemus, that He is the Only Way of Everlasting Life, by the Final Witness of John the Baptist.*—Ch. iii. 22-36.

In this concluding part of Chapter iii. the Evangelist records the Parallel Ministries of John the Baptist and Jesus on the Jordan, for the purpose of introducing the Final Witness of the Baptist as a Confirmation of the Claim of Jesus made to Nicodemus, that He is the Only Way of Everlasting Life.

The true nature of *Christ's* Baptism is brought out by contrast with John's.

The unsatisfactory results of His Judean Ministry—Nicodemus being apparently the only notable person brought even to the superficial faith of miracles—led Jesus to withdraw to some point on the Jordan, and to take up temporarily a preparatory work paralleling that which the Baptist was doing,—for which He made use of the many disciples He had gathered, though not Himself baptizing.

Exposition of the Scripture

I. The Historical Incident of the Withdrawal brought the *Parallel Ministries* into contrast, and led to a sharp controversy of John's Disciples with a Jew, which they took to the Baptist for settlement,—which furnished him the occasion of his *Last Testimony* concerning Jesus as the Messiah, the Son of God.—Ch. iii. 21-26.

This event is recorded, not for the history, but for the Baptist's final Witness to Jesus. This and the other events related by John in his opening chapters (i. 18-iv. 54) probably occurred between verses 11 and 12 of Matthew iv., i. e., between the conclusion of the Temptation, and the imprisonment of the Baptist and Jesus' withdrawal into Galilee.

The controversy with the Jews (or a Jew) over purification (probably as to which was the more effective, that of John or that of Jesus), led the Baptist's disciples to appeal to him, jealously informing him of what Jesus was doing (v. 26). With the self-effacement already noted, the Baptist recognized his own subordinate place, as merely a human herald, and the exalted place of Jesus as the Son of God.

2. The Baptist witnesses at the last—as always before—that he himself was a *mere Man*, whose mission heaven had limited to that of a Herald and subordinate—the Friend of the Bridegroom, whose rejoicing is found in joy of the Bridegroom, in Whose increase—even though it should come from his own decrease—he was supremely interested.—Ch. iii. 27-30.

3. The witness to Jesus, under the figure of the Bridegroom, is that He is from heaven and of heaven, the Son of God to Whom God the Father has entrusted the mission of Redemption, to Whom the Spirit has been given without measure, and faith in Whom is *Everlasting Life*.—Ch. iii. 31-36.

The forerunner in this way closes his Witnessing with the Final Official Testimony that the Claims of Jesus, made to Nicodemus at that night interview, are established.

Explanatory Notes and Suggestions

"Jesus had become convinced during the festival that the people were not yet ripe for His Messianic activity, and that He had to prepare the way for Himself. For this purpose He went out of the capital city into the rural districts of Judea, and began there, as John had done, to baptize, for which purpose He, as John had done, surrounded Himself with disciples. For, as it is expressly stated in ch. iv. 2, He Himself did not baptize, but had His disciples do so, that it might not seem that He had resigned the claim of being the Greater One, who was to baptize, not with water, but with the Holy Ghost" (*Weiss*).

"The question why John, after the public appearance of Jesus, still *continued to baptize*, without baptizing *in His name*, is answered simply by the fact, that Jesus *had not yet come forth* as John expected that the Messiah would, and that consequently the Baptist could not suppose that his work in preparing the way for the Messiah's kingdom by his baptism of repentance was already accomplished, but had to wait for this the divine decision" (*Meyer*).

"As to the discourse, it may be called: *the last word of the old Testament*. It recalls that threatening of Malachi which closes the Old Testament: 'Lest I come and smite the earth with a curse'. It accords thus with the given situation: In view of the unbelief which was emphatically manifested even among his disciples, the forerunner completes his previous calls to faith by a menacing warning. All the details of the discourse are in harmony with the character of the person of the Baptist. There is not a word which cannot be fully explained in his mouth" (*Godet*).

The verses that follow (vv. 31-36) have been regarded by some critics as the words or reflections of the Evangelist, and not the language of the Baptist. As they are the natural unfolding of the last word of verse 30, it seems better, with most commentators, to regard them as the continuation of the witness of the Baptist.

The testimony to Nicodemus recorded by the Evangelist, that Jesus Christ is *the only Way of Everlasting Life*, is matched by the Final Witness of the Baptist (v. 36).

The Manifestation of the Incarnate Word to the World, Non-Jewish and Jewish

1. *The Historical and Literary Setting of the Studies*

In the January number, the *First Study* was devoted to the Prologue, or Introduction (ch. i. 1-18), which outlines the Mission of the Eternal Word, the Son of God, Who in His Incarnation as Jesus Christ was to carry out God's Promise and Purpose of Redemption in Saving the World.

This outline prepared the way for *Part First* (chs. i. 19-vi. 71), whose theme was stated to be—the Manifestation of Jesus Christ, the Incarnate Word, *Everywhere, as the Lamb of God*, the Only Way of Salvation and Eternal Life through His Atoning Sacrifice,—resulting in mingled Faith and Unbelief.

It was suggested that this Part could be conveniently taken up in *Three Sections*, in the *First* of which (ch. i. 19-iii. 25) the Manifestations of Jesus the Messiah were directed to the Representatives of Israel; in the *Second* (ch. iv. 1-54), to the Representatives of the World outside of Israel; and in the *Third* (ch. v. 1-vi. 71), to the Representatives of both Jews and Gentiles, in the Culmination of the Unbelief that led to His Rejection.

Section First (chs. i. 19-iii. 25), embracing the early manifestations to Israel, furnished the Scriptures for the *Second, Third* and *Fourth Studies*. In the last of

these, the Incarnate Word manifested Himself to Nicodemus, *the Pharisee*—who believed that the Kingdom of God was for the Jews exclusively—as *the Savior provided by the Love of God the Father for the Whole World* (ch. iii. 16).

Section Second (ch. iv. 1-54) and *Section Third* (chs. v. 1-vi. 71) take up the Results of the Manifestations of Jesus as the Savior of the World, in a *Succession of Crises*, drawn from different parts of His Public Ministry: in a Crisis of Faith, in the Non-Jewish World, in Samaria and Galilee (ch. iv. 1-54); in the First Crisis of Unbelief in Jerusalem (ch. v. 1-47); and in the Galilean Crisis of Unbelief (ch. vi. 1-71),—the last two culminating in Opposition to the Messiah and His Rejection. This grouping may be useful in holding in mind the order of thought and movement in the Scripture taken up in the *Fifth, Sixth, Seventh* and *Eighth Studies*.

Three Extraordinary Signs—as extraordinary in their Redemptive Significance as in their manifestation of Divine Power—to which John testifies from his own knowledge, vindicate the Teacher and His Teachings. This suggests a *further Topic Introductory to the Studies* to be taken up:

2. *The Part played by Signs, in John's Testimony, in Suggesting and Confirming the Teachings of Jesus*

The Testimony of the Evangelist, regarding what he had himself heard Jesus Teaching during His Public Ministry, covered *the Essentials of Christianity*, as it had been embodied, under the direction of the Holy Spirit, in the Acts and the Epistles and in the Faith of the Church.

The only way in which these Teachings could be given to the world was, of course, by *human testimony*. That John had the qualities of a Witness of the first order might readily be shown. *Credentials* attesting the Divine Mission of Jesus were an

essential factor in his testimony. As already seen, he never speaks of them as *Miracles*, i. e., *Works of Power*, but as *Signs*,—bringing out the significance of the act and presenting it as a proof or confirmation in aid of Faith.

Some peculiarities of the Signs chosen by John need to be considered:

(1) John's Signs were selected with a view to bringing out *the great Doctrines of Christianity* that were signified by and embodied in them. Accordingly his space is devoted, not chiefly to the narrating of

the events, but to relating *the Teachings which Jesus connected with them, or drew from them.*

The Signs recorded are few—only seven distinctly miraculous in John's Gospel—but these are of the most remarkable kind, surpassing all the other Gospel miracles in *depth and specialty of application and in fulness of instruction.* Of the seven only two are found in the other three Gospels,—the Feeding of the Five Thousand and the Stilling of the Storm (vi. 1-21).

(2) The Peculiarities of the Signs are *very striking.* They furnish a *higher display of power over the ordinary laws and course of Nature* than do the miracles of the other Gospels. John alone records the first of all the miracles of Jesus, that at Cana (ii. 1-11), in which, without even the utterance of a word, He *transformed the very nature of the substance* with which He dealt. He records the case of the Nobleman's Son (iv. 48-54), *cured at a distance.* Out of the many cures of the lame and the palsied, He selects that of the man who had suffered from an infirmity *thirty and eight years* (ch. v.), a case illustrating the utter helplessness of humanity. Out of the numberless cures of the blind, He chose the case of the man who had been *born blind* (ix.), a case such as man had never known to be cured (ix. 32). He alone gives the raising of Lazarus to life, not from a death-bed like the daughter of Jairus, not from a bier for the dead, like the young man of Nain, but *from the grave where he had lain buried four days and begun to sink into corruption* (xi.). In the Feeding of the Five Thousand He reveals Himself as *the Lamb Slain for the Sin of the World.* Lastly, from the Signs and wonders, wrought upon earth after His resurrection and nowhere else recorded, John gives an example in the miraculous draught of fishes on the Sea of Tiberias (xxi.), on which occasion the Apostles received their Mission to the World, of their success in which the Sign became the sym-

bol and pledge.

(3) Still it must be observed, that John does not record these works simply because they are so wonderful; but because their extraordinary character and significance made them *so much the better Signs of the marvellous things of God,* and enabled Jesus naturally to connect with them His profoundest reasonings, discourses and conversations, alike with friends and foes, with His Disciples and with the multitude. They embody the *Essentials of God's Religion of Redemption* in its Gospel form,—the one thing requisite, in the late years of the first Christian century, to confirm the Faith of the Church. These Essential Doctrines—Incarnation, Sacrificial Death in Atonement, Oneness of the Son with the Father in Redemption, Regeneration by the Holy Spirit, Eternal Life through Faith in Jesus and His Indwelling, the Parousia, the Resurrection and Judgment—were not inventions of the Apostles, nor late growths in the natural evolution of Christianity; but *the original itself.* They had been taught in the Pauline Epistles; the Catholic Epistles had confirmed them by the witness of the leaders in the original band of Twelve Apostles; but it was left for John to complete their confirmation by showing that “the Faith delivered once for all to the Saints” (Jude 3) was *the original Teaching of Jesus Himself.*

(4) And it is especially to be noted, that the miracles that John selected as Signs were wrought under his own observation, in such a sense that he was able to investigate and give what may be called a *scientific testimony to their actual occurrence and to the teachings connected with them.* He was thus, not only a credible witness, but a legally competent one. This scientific character of testimony, which enables it to bear the tests required in courts of law, should be carefully observed in studying these Signs recorded by John in connection with the Teachings of Jesus based upon them.

3. The Three Great Signs and the Essential Doctrines

The three Extraordinary Signs of this Section opened the way for the Teachings of Jesus concerning the Essential Doctrines of His Spiritual and Divine Mission as Messiah:

(1) That He is the Son of God, the Word Who became Incarnate as the Redeemer of the lost and helpless World of Mankind,—having been Equipped by the Father, Whose Equal He is, to carry out

that Father's Purpose of Redemption.

The *Sign* that prepared for this Teaching and led up to it was the Healing of the helpless and hopeless Cripple at the Pool of Bethesda in Jerusalem, probably at the time of the Second Passover of Jesus' Public Ministry (ch. v. 1-47).

(2) That His Mission as Messiah was to be accomplished, not by His being crowned as an earthly King, but through Deliverance of Mankind from Sin by His *Sacrificial Atonement, as the Lamb of God*; and that the Agents in setting up the Kingdom were to be, not the mistaken and earthly-minded Multitudes who followed Him as a Miracle-Worker, but the little band of Disciples whom He rescued by His Almighty Power and led to genuine Faith.

The *Two Signs* that prepared for this Teaching were wrought: (a) The *First*, when Jesus at the Third Passover of His

Public Ministry, put Himself in the Place of the Paschal Lamb and Symbolically Fed the Five Thousand, and then baffled the carnal multitudes in their mistaken attempt to Crown Him; (b) The *Second*, when, in His escape from the Multitudes, in rescuing the Disciples, the true Founders of the Kingdom, in the "little Boat" that bore them across the Lake, He manifested and pledged His Almighty Power in their behalf (ch. vi. 1-71).

These Signs and their Lessons are the subjects of the Sixth, Seventh and Eighth Studies.

The *Twofold Revelation of Jesus Christ as the Savior*, not of the Jews only, but of the *Whole World* (in fulfilment of the Promise of Abraham), furnishes the subject of the *Fifth Study*.

FIFTH STUDY.—THE CRISIS OF FAITH IN THE NON-JEWISH WORLD: THE TWOFOLD MANIFESTATION OF JESUS AS THE SAVIOR FOR THE WORLD OF MANKIND,—IN SAMARIA TO THE WOMAN AT THE WELL, AND IN GALILEE TO THE GENTILE NOBLEMAN.—Ch. iv. 1-54.

I. The First Manifestation of Jesus as the Savior for All the World,—in Samaria

1. The Historical Occasion of Jesus' Visit to Samaria

Ch. iv. 1. When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself baptizing not, but his disciples), 3 he left Judæa, and departed again into Galilee.

Divine Need 4. And he must needs pass through Samaria. 5. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: 6 and Jacob's well [or, spring: and so in ver. 14; but not in vv. 11, 12] was there. Jesus therefore, being wearied with his journey, sat thus [or, as he was] by the well [or, spring]. It was about the sixth hour.

2. Jesus Revealing Himself to the Woman as Messiah, the World's Savior

(1) Awakening interest in a Sordid Soul, by Revealing Eternal Life

Asking a Favor 7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans.) [Some ancient authorities omit].

Rousing Curiosity 10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir [or, Lord], thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?

God's Gift Eternal Life 13. Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

(2) *Gaining Entrance to an Awakened Soul, Appealing to Faith in Messiah*Uncover-
ing Sin

15. The woman saith unto him, Sir [or, Lord], give me this water, that I thirst not, neither come all the way hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither. 17. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: 18 for thou hast had five husbands: and he whom thou now hast is not thy husband: this hast thou said truly.

19. The woman saith unto him, Sir [or, Lord], I perceive that thou art a prophet. 20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

The True
Worship-
pers

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek [or, for such the Father also seeketh] to be his worshippers. 24. God is a spirit [or, God is spirit]: and they that worship him must worship in spirit and truth.

Messiah
Revealed

25. The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things.

26. Jesus saith unto her, I that speak unto thee am he.

3. *Preparation for and Anticipation of the First Harvest of Samaritans*The
Woman's
Mission

27. And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her?

28. So the woman left her waterpot, and went away into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: can this be the Christ? 30. They went out of the city, and were coming to him.

Lesson to
Disciples

31. In the meanwhile the disciples prayed him, saying, Rabbi, eat. 32. But he said unto them, I have meat to eat that ye know not. 33. The disciples therefore said one to another, Hath any man brought him ought to eat?

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. 35. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.

Vision
of Harvest

36. He that reapeth [or, white unto harvest. Already he that reapeth] receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. 37. For herein is the saying true. One soweth, and another reapeth. 38. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.

4. *Two Days in Samaria, Welcomed as the Messiah, Savior of the World*Accepted
Savior

39. And from that city many of the Samaritans believed on him because of the word of the woman, who testified. He told me all things that ever I did.

40. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. 41. And many more believed because of his word: 42 and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Savior of the world.

II. *The Second Manifestation of Jesus as the Savior of the World—in Galilee*1. *The Advance into Galilee—prepared to Receive Him with Mistaken Welcome*Two-fold
Plea

43. And after the two days he went forth from thence into Galilee. 44. For Jesus himself testified, that a prophet hath no honor in his own country. 45. So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

2. *Healing the Nobleman's Son—A Typical Gentile*

46. He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman [or, king's officer], whose son was sick at Capernaum. 47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe.

49. The nobleman [or, king's officer] saith unto him, Sir [or, Lord], come down ere my child die. 50. Jesus saith unto him, Go thy way; thy son liveth.

3. *The First-Fruits of the Gentiles—A Saved Household*

*Household
of Faith*

The man believed the word that Jesus spake unto him, and he went his way. 51. And as he was now going down, his servants [or, bondservants] met him, saying, that his son lived. 52. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

I. *The First Manifestation of Jesus, as the Son of God, the Savior for All the World,—in Samaria.—Ch. iv. 1-42.*

Exposition of the Scripture

In this Study Jesus appears in the Role in which He has represented Himself to Nicodemus, the Pharisee—that of *World-Savior*. John, taking up this World-Salvation as the Key-Thought, testifies to the ways in which Jesus first manifested Himself to the *Representatives of the Non-Jewish portion of that Lost World*, outside of Judea and Judaism—to the Samaritans and to the Gentiles in Galilee—as the *Source of Salvation and Eternal Life*,—accompanying His Claims by convincing *Signs* that led to Faith and Salvation:

(1) In the case of the Woman of Samaria at the Well of Jacob, and of her Samaritan Neighbors—the Representative Enemies of the Jews—to whom Jesus Manifested Himself as the *Fountain of Everlasting Life*,—leading them to Faith in Him as Messiah (ch. iv. 1-42);

(2) In the case of the Nobleman in Capernaum—a Representative Gentile—to whom Jesus Manifested Himself, in Healing his Son, as the *Author and Arbiter of Life*,—leading Him and His Household to Faith and into Covenant with God (ch. iv. 43-54).

This gives the *Double Topic* of the Study.

John relates how Jesus Revealed Himself to the Samaritans—the Representative Enemies of the Jews—as the Fountain of Everlasting Life,—thereby leading them to Faith in Him as the Messiah, the Savior for the whole World, and resulting in His first great Harvest of Souls.—Ch. iv. 1-42.

Explanatory Notes and Suggestions

Golden Text.—John iv. 14.

Time.—Probably in December A. D. 27.

It was at the end of Jesus' Early Public Ministry of nearly a year in Judea, and just before the imprisonment of John the Baptist.

Jesus here turned from the Jews to the Gentiles, and passed from a ministry of discouragement to a brief one of encouragement. Note the marked contrast between the Results of this Gentile Manifestation, in Faith and Salvation; and those of the later Manifestations of greater glory in Jerusalem and Galilee, in Unbelief and Rejection, and in Judgment. In the Judean Ministry especially that word of the Prologue had received its first fulfillment: "He came unto His own, and His own received Him not".

The *Sign* in this case, which led the Samaritans to Faith, consisted in the exercise of Omniscience in penetrating and uncovering a blackened life and of Omnipotence in transforming it.

Such supernatural incidents as this are not, however, usually reckoned among the distinctive "Signs" in John's Gospel; although they played an important part in the progress of Jesus' work,—as, e. g., those recorded in ch. i. 42; i. 47-51; xii. 28.

The nearest point of approach to the *Non-Jewish or Gentile World* in Jesus' day was to be found in *Samaria*, a region whose inhabitants, by reason of their past history, had many traditions and customs in common with the Jews. Study the history of the Samaritans; also the history of the Northern Kingdom of Israel.

Exposition of the Scripture

The history and traditions of the Samaritans—which raised an impassable barrier between them and the Pharisees—easily opened the way for Jesus to approach and gain access to them. He understood God's promise and purpose to take in—contrary to notion of the Pharisees—the *whole World*. This was the blessing of Abraham. Study the Promise to Abraham (Gen. xii. 1-3, with references).

[That the Prophecy here uttered by Jesus to the Woman of Samaria—of a time when there should be a universal genuine and spiritual worship of the Father—yet awaits complete fulfilment appears from the two-fold fact, that the "Jews" still stood apart and the remnant of Samaritans still celebrate the Passover on Mt. Gerizim.]

1. John opens with the Historical Occasion of Jesus' Visit to Samaria,—His Withdrawal from His active and malignant Enemies the Pharisees, at the close of His Judean Ministry.—Ch. iv. 1-6.

(1) The opening verses explain how Jesus came to be Passing Through Samaria (ch. iv. 1-4).

His success in winning disciples, in His preaching of Repentance on the Jordan—recorded in the Scripture of the last Study—had so far surpassed that of John the Baptist as to reach and rouse His enemies, the Pharisees, at Jerusalem.

(2) The Scene of this Manifestation of Jesus was Jacob's Well by the City of Shechem, places most closely associated with the common Ancestral and Covenant Traditions of Jews and Samaritans (ch. iv. 5, 6).

Sychar was the patriarchal burial place, and was closely connected with some of the most critical events in Jacob's life—that should be studied here. The great national event, however, was the ratification of the Covenant of the Chosen People with Jehovah, on Ebal and Gerizim, under the leadership of Joshua.

[It has been suggested elsewhere—following Godet—that the study of this Scripture may be further pursued under *three nat-*

Explanatory Notes and Suggestions

When Shalmaneser captured Samaria about 721 B. C., and carried away the Ten Tribes (2 Kings xvii. 24-41), he colonized the land with heathen from abroad. The Samaritans were descended from these and a few Israelites who had been left in the country. They set up the worship of Jehovah along with that of their own false gods,—and when Zerubbabel was rebuilding the Temple requested to take part in the work (Ezra iv. 1-5),—the refusal of which request ended in hereditary enmity. They built a temple on Mt. Gerizim, overlooking Jacob's Well, in Nehemiah's time, after the destruction of which by John Hyrcanus 129 B. C. it still remained a sacred place; and even at the present day the 130 Samaritans still living in Nablous celebrate the Passover there every year.

As "His hour" had not yet come, He withdrew into Galilee by the nearest route, to avoid being drawn prematurely into deadly conflict with the Jewish Hierarchy. The training of the band of disciples who were to be entrusted with the prosecution of His work after His death, now scarcely begun, must be completed, and the Kingdom must be proclaimed in Galilee.

Verses 1-4 give the key of Jesus' course: (1) The "Pharisees" had heard of His success,—the foes who were to pursue Him to the death. (2) "Must needs"—not merely because it was the short route, but it was a necessity in carrying out the Father's purpose of grace to the Samaritans.

Verse 5—"near to the parcel", etc. See Gen. xxxiii. 18-20; xlviii. 21, 22; Josh. xxiv. 32.

The first passage gives an account of Jacob's purchase of the place and consecrating it by an altar; the second connects it with Joseph; the third records Joseph's burial there.

Sychar (see *Godet*) is "a popular and intentional corruption of the name of *Schechem*, deriving it either from *Scheker*, falsehood (city of falsehood, that is to say, of heathenism); or from *Schekar*, liquor (city of drunkards; comp. Is. xxviii. 1, *the drunkards of Ephraim*)". It is the present *Nablous*. *Jacob's Well* is not far away, but filled up and clogged, and no longer a "spring".

Exposition of the Scripture

ural divisions: (1) Jesus and the Samaritan Woman (iv. 5-26); (2) Jesus and the Disciples (iv. 27-38); (3) Jesus and the Samaritans (iv. 39-42). One objection to all such *mechanical* divisions is, that they give no clue to the *thought* of the Scripture. An objection in this case is, that the title of division "(2)" ignores the main thing in it—the *Woman's Missionary visit to Shechem*. Hence the selection of the titles printed in the Analysis of the Scripture.]

2. John relates how Jesus casually met the Samaritan Woman of questionable character at the Well, and led her to Faith in Himself as the Messiah, the World-Savior.—Ch. iv. 7-26.

A representative sinner—whose sin was publicly and generally known—furnished a better *Sign* of Jesus' power to save.

(1) John shows how Jesus awakened Interest in this Sordid Soul, by a Revelation of Eternal Life as God's Great Gift (ch. iv. 7-14).

Starting out from the water of the Spring He leads her up from this, with utmost skill, to *the one thing all men most deeply desire, Eternal Life*; which He proposes to give her.

a. The starting-point is found in His thirst and the spring water ("living water") for which He asks with which to quench it,—which request she met with practical Refusal.

b. Jesus responds by offering to her the Unknown Gift of God,—which she misses through ignorance of what it is (vv. 10-12).

Her curiosity is aroused. She desires the living water, but understands by it still the spring water in the well; and Jesus has no "bucket"!

c. Jesus explains to her the Nature of the Living Water that He will give, and implants in her Soul the idea that the Gift of God which He offers is the all-satisfying one of *Eternal Life* (vv. 13, 14).

Still she has missed His meaning; but she is on the way up towards it. It is not the spring water in the well that He will give; but *Eternal Life* that alone can satisfy an awakened immortal soul.

Explanatory Notes and Suggestions

Verse 6.—"Jacob's Spring", etc. Still called "*Ain Yacûb*". It lies just under the side of Mount Gerizim.

Verse 6.—"just as he was". The condition of Jesus, exhausted and thirsty from His long morning journey, emphasizes His Humanity and furnishes occasion for what follows. There is a parallel record of exhaustion in Mark iv. 36, when the disciples "took Him even as He was in the ship", and He slept through the storm on the hard *rower's bench*.

The one thing Jesus here sought was *to bring this Woman to Faith in Himself as Messiah*, that her Salvation might be a *convincing Sign to her Neighbors*.

The woman, disreputable and grossly sinful and unspiritual, probably a common working-woman in the fields—surely a most unpromising subject—came that way to draw water (a customary thing, see v. 15) on her return to her home at the hour for dinner.

Mark the consummate skill with which the Great Teacher here plies his vocation; for a detailed exposition of which see *Godet*.

Verse 7.—"Woman of Samaria"—not of the city, which was far away—but of the nation—a Samaritan Woman.

"Give me to drink". Jesus knew that "the way to gain a soul often is to ask a service of it"—thus conceding a certain superiority.

"He knew what was in man", and so did His teaching accordingly. With Nicodemus, a "master-teacher in Israel", He started out from the Kingdom of God; with this woman of the common people, from the water of the Spring that supplied her daily needs.

Observe the *General Principle: Jesus always draws His analogies from the deepest things of nature and the soul*, which are the universal and common things. *Hunger* is the cry for bread (food) by which the body is to be built up. *Thirst* is the cry for water, without which as the basis of blood the nutriment can not be floated to the needed places in the body. *Life* is the vital energy that transforms the dead matter into formed matter, and puts it in its

Exposition of the Scripture

"The first phase of the conversation is closed. Jesus has introduced the one sublime ideal in this woman's imagination—that of *Eternal Life*". It will work up and out. That it may do so speedily the Teacher takes another step.

(2) John relates how Jesus gained Entrance to this Awakened Soul, by rousing her Conscience, startling her from Sin by a glance of Omniscience, and appealing to her for Faith in Himself as the Messiah Whom she was expecting to come (ch. iv. 15-26).

a. Unspiritual as she is, there seems to come over the woman at last a *glimmering sense of the Gift of God*, which she eagerly craves; but still for a worldly reason, that she may not be obliged to come every day to draw water (v. 15).

b. Her eager inquiry permitted Jesus to put His finger—with a touch of Omniscience—upon the plague-spot of Sin—laying bare a sordid life culminating in an illicit and disgraceful union (vv. 16-18).

Jesus attained His aim by revealing the ulcer of sin that had poisoned her soul and dragged down the whole life of the Woman—whose subsequent conversation showed a remarkable religious intelligence—and made it a sensual and sordid round. One who might have been a queen among women had become a field-drudge, absorbed in supporting a paramour. A startling revelation surely! What a *Sign* her transformation would be!

c. Then the woman recognized in Jesus a *Prophet*; and, finding herself "face to face with an interpreter of the divine will" in Him, appealed to Him for an explanation of the *antithesis between the views of the Samaritan and the Jew about the Messiah*, Whose advent she now professed to be expecting (vv. 19, 20).

"She confines herself to *setting forth the antithesis*, thinking indeed that Jesus will understand the question which follows from it" (*Godet*),—which He did.

d. Jesus responds as a *Prophet*,—claiming that Salvation originated with the Jews, and yet announcing a New Economy when the Father's worshippers are to worship Him in "spirit and in truth", and His Temple shall be wherever such worshippers are found (vv. 20-24).

Explanatory Notes and Suggestions

place in the living tissues of the body. These are the analogies that underlie the teachings of Jesus, as recorded by John, concerning the spiritual needs and life. He is the Bread of Life, the Water of Life, the *Life*.

Jesus knew—what so many religious teachers forget—(1) That the only way to lift up a Lost Soul is to appeal to the unquenchable Thirst for Eternal Life (see 4th Beatitude); (2) That this can be done in no other way than by awakening conscience, and through it to rouse it to a sense of its sinful and lost condition (see 1st Beatitude).

Verse 16.—"Go call thy husband". Jesus with a touch of Omniscience—always in reserve for Messianic ends—thus puts His finger upon the central core of her sin.

Verse 17.—"I have no husband". The question aroused the slumbering conscience.

Verse 20.—"Thou hast well said"—the omniscient answer, probing her blackened life, forced confession and recognition of Jesus as a *Prophet*. The way was thereby opened for the passage to the supreme Religious Question on which Jesus was intent.

Verse 20.—"Our fathers worshipped", etc. As the *Prophet* is a *Jew*, the conflicting question between Gerizim and Jerusalem is brought forward by the woman; not—we think—as a matter of controversy, but of sincere inquiry. What about the claim of each to be *the one perpetual place of worship*?

Her Samaritan "fathers" had built a temple, on Mount Gerizim to which she pointed her finger, and claimed that it was the only place where God would meet man. It was all-important for her to know if that were so.

Verses 20-24.—The reply of the *Prophet* goes to the heart of the matter: (1) "Salvation is *from the Jews*", i. e., originating with them, as she well knew; but not—as the Jews thought—exclusively *for them*, but *for all the world*; (2) A New Economy is to take the place of the Old, in which God's worshippers will no longer be called to go up to Gerizim or to Jerusalem, but wherever they are found shall there worship Him "in spirit and in truth"; (3) The Father is not seeking to lead men to earthly shrines, but is *intently engaged in seeking such men to worship Him*, making

Exposition of the Scripture

e. In the midst of the prophecy Jesus had summoned the woman to an act of personal faith: "Believe Me" (v. 21), to which she responded by announcing her expectation of a coming Messiah; and in an instant received the revelation of Jesus, "I am He!"

The supreme moment had been reached. Jesus had made to this Samaritan, Heathen Woman such a clear and explicit revelation of His Messiahship as He had not made in Judea, and as He did not make to His Disciples until long after that.

The Woman did not say, "I believe!" but her mission to her Samaritan neighbors, entered upon a few moments later, was the best evidence of the genuineness of her Faith. It was for this that Jesus had been preparing her.

The Woman, who but an hour ago was living a sordid and degraded life, had believed and had been transformed,—herself now a *Sign* of Messiah's Saving Power.

2. John, having completed the story of the Conquest of this Woman by the Well, proceeds to record the Preparation for and Anticipation of the First Harvest of Samaritans, in which she played so prominent a part.—Ch. iv. 22-38.

(1) The Return of the Disciples and their chilling Reception of the Woman perhaps had something to do with leading her to hasten away with the Missionary Message that roused the Samaritans (ch. iv. 27-30).

The churlish reception by the Disciples—steeped in prejudice—hastened the Woman's Mission and its speedy Results, in the Samaritans seen coming across the fields towards the Well.

(2) Meanwhile Jesus sought to prepare the Disciples to Receive the Coming Samaritans, by giving them some glimpses of the Character of His Work and their Work in the World (ch. iv. 31-38).

There was involved in it something infinitely more important than even providing for the necessities of this life; infinitely

Explanatory Notes and Suggestions

that His one business in the work of Redemption on which He has sent His Son.

Verse 24.—"God is Spirit". That is not a new revelation, but simply a statement of the essential nature of God. What is new here is *the consequence* Jesus draws from it with reference to the worship of the future,—*"the idea of the children of God offering throughout the whole world constant adoration"*. Compare Malachi i. 11.

Verse 26.—"I am . . . He"—one of the "I am's" of Jesus—was the compelling word that brought Faith.

This is the first of the "I am's" that fell from the lips of Jesus. Study them as summing up the fullest possible exhibition of His person and work, and of that perfect satisfaction of the spiritual wants of all men which is to be found in Him alone. See John iv. 26; vi. 20; vi. 36, 48; vi. 41, 51; viii. 12 and ix. 5; viii. 58; x. 7, 9; x. 11, 14; xi. 25, 26; xiii. 13; xiv. 6; xv. 1; xv. 5; xviii. 5, 6; xviii. 37. See "Why Four Gospels?"

"Jesus and His Disciples" is no adequate heading for this brief section. The Woman and her Mission and the Samaritans flocking to Jesus, are the prominent factors in it, along with the Disciples,—she doing her missionary work, while Jesus prepares the Disciples to give to the Samaritans a different reception from that which they accorded her.

Verse 27.—When the Disciples returned they were amazed, and had only a most chilling reception for the Woman. It was a disgrace for a Jew to converse with a Samaritan, worst of all with a Samaritan Woman—i. e., a violation of all the Pharisaic proprieties! They were silent because astounded.

Verse 28.—"Then" in this verse is "therefore", as if this reception might have been the reason for the Woman's hastening away. But the facts, that she left her waterpot (forgetting her errand), and went with such a direct and eager message, would seem to show that she had given little heed to their manifestation of respectability and self-righteousness.

Verses 29, 30.—The effect upon the Samaritans was instantaneous. Had not a miracle been wrought in her case?

Exposition of the Scripture

different from their narrow and sordid Messianic notions.

a. When the Disciples—intent upon the things of this world—urged Him to eat of what they had bought, He assured them that *His meat was to accomplish as Messiah the Father's Work of Redemption*, and pointed them exultantly to the coming crowd of Samaritans as that in which He was supremely interested (vv. 31-35).

b. He then set forth for them the General Law of the Kingdom in proclaiming the Gospel—with its Sowing and Waiting—to which the present immediate Harvest in which His Soul greatly exulted was an exception (vv. 36-38).

4. The Eager Invitation of the Samaritans who had come from the City on the word of the Woman, led Jesus to spend Two Notable Days with them; in which they Welcomed and Professed their Faith in Him as the Messiah, the Savior of the World.—Ch. iv. 39-41.

Two degrees of Faith—both beyond and above the Faith of Miracles—are here distinguished: Faith based on human testimony concerning Jesus; and Faith arising from personal contact with Jesus and experience of Him. The two go together in the complete Christian experience, as they did in the case of the Samaritan converts.

(1) The First Stage in their Faith had its origin in the Woman's Testimony (ch. iv. 39).

(2) The Second Stage, a higher one, was reached through their own vital personal Experience, based on Jesus' own words (ch. iv. 40, 41).

(3) Through this Faith the Samaritans reached assured *Knowledge* that Jesus was the Messiah, the Savior of the World (ch. iv. 42).

Testimony is at the foundation of practically all the most important knowledge. These Samaritans had the testimony of the Woman to Jesus' exercise of Omniscience; the confirmation of it in the transformation of her character; the witness of their own personal observation; and the witness of the Spirit,—so that they could say, not

Explanatory Notes and Suggestions

The Disciples, with their inveterate Jewish prejudices, were but poorly fitted to bear the Gospel to the Gentile World. So Jesus, while the Samaritans were hastening to Him across the fields, used the time to begin in them the Preparation for a larger outlook, which He continued by an object-lesson in the two days of Evangelism in Samaria.

Verse 35.—"Lift up your eyes", etc. It was yet four months till the time when the great grain-fields just before them would ripen; but He bids them lift up their eyes and behold the greater spiritual harvest—in the crowds of coming Samaritans—already white for the reaper.

"What a difference between the Samaritans and the Jews! Here a miracle of knowledge without eclat, is enough to dispose the hearts of the people to come to Jesus; while in Judea eight months of toil have not procured for Him one hour of such refreshment" (*Godet*).

Note John's constant use of *Faith* and *Believe*. It is a common notion that the foundation of Paul's teaching is *faith*, while that of John's is *love*. Tested by the vocabularies of John and Paul, this distinction is entirely without foundation. Matthew uses the word *believe* 11 times; Mark 15 times; Luke 9 times; John, in his Gospel alone, 100 times, or almost as many times as all the other New Testament writers—Paul included—taken together. John's is the Gospel of Faith, and he the Apostle of Faith. And *Paul*—if distinction is to be made, which we deny—ought rather to be called *the Apostle of Love*; for, while the word *love* (*agapee*) occurs only 7 times in John's Gospel and 17 times in his First Epistle, it is found 73 times (often translated *charity*) in Paul's writings. See "Why Four Gospels?"

Study the Nature and Stages of Faith, as here exhibited.

Verse 41, 42.—Jesus' "own word" (*logos*), as a rational presentation, may here be contrasted with the Woman's "saying" (*lalia*), her eager and perhaps diffuse report of her interview with Jesus.

These early converts probably laid the foundation for *the Church in Samaria*, gathered later by the preaching of Philip (Acts viii. 5).

Exposition of the Scripture

simply we believe, but we know.

Two days only of such joyful experience was permitted to Jesus. His work was to be among the *Jews*, and the end was to be His rejection and death.

Explanatory Notes and Suggestions

As perhaps the very best illustration of *the methods of the Great Teacher*, this scene in Samaria calls for most careful study of the Scripture as printed herewith.

II. The Second Manifestation of Jesus to the Non-Jewish World, as the Savior for the World,—in Galilee to a Gentile Nobleman.—Ch. iv. 43-54.

The Second Instance given of Jesus' Revelation to the Non-Jewish World, was in Healing the Son of the King's Officer in Capernaum—a Representative Gentile—to whom Jesus Manifested Himself as *the Author and Arbiter of Life*,—leading Him and his Household to Faith and into Covenant with God.

1. After the short Season of Refreshment in Samaria, Jesus continued His Advance into Galilee where he found the Galileans prepared to give Him Welcome, though not on Substantial Grounds.—Ch. iv. 43-45.

Jesus "was not privileged to enjoy the fruits of this work of sowing longer than two days. A more arduous work of sowing yet awaited Him" (*Weiss*).

(1) He hastened to enter upon His work in Galilee, His own country (*Judea*) being now closed against Him (ch. iv. 43, 44).

He could testify from bitter experience that there was no honor for Him as a prophet in His own country.

(2) The "faith" with which the Galileans greeted Him was merely the faith of miracles, following upon what they had *seen Him do* in Jerusalem,—faith in a Wonder-worker (ch. iv. 45).

2. The Second Coming of Jesus to Cana was the occasion of a Second Sign—the Healing of the Sick Son of a Nobleman—a typical Gentile—through which Sign the Faith of Miracles was to be transformed into personal, living, Saving Faith,—in this once more Exceptional Case.—Ch. iv. 46-49.

(1) This King's Officer—belonging probably to the Court of Herod the Tetrarch—who came from Capernaum and personally besought Jesus to Go Down and Heal his Son—met only with apparent Rebuke (ch. iv. 46-48).

"Not Samaria and its willingness to hear was the place that God had appointed as the field for the work of Jesus, but *Galilee*, which was not ready to receive Him. Here, through continuous hard labor to win the hearts which in the ordinary course of nature were locked to Him, was His mission. How He performed this mission the Older Gospels have, in the greater portion of their contents, reported in detail. Our Evangelist again reports only a single incident from this activity, namely, how He succeeded here too in changing the mere faith in Him on account of His miracles into a faith in Him and His word. This is the narrative of the healing of the Nobleman's son in Capernaum" (*Weiss*).

Verse 44.—"In His own country", if understood of *Judea*, the region of His birth, justifies the literal sense of the Greek words translated "for" (v. 44) and "then" (v. 45). Some, perhaps most, assume that the reference is to *Galilee* or *Nazareth*; which involves special difficulty in explaining.

Verse 45.—Jesus avoided exciting this Faith in Himself as a mere Wonder-Worker, as blinding the people to His spiritual work and tending to confirm their false notions of His Messianic mission.

Verse 46.—The King's Officer, living at Capernaum, had heard of the deeds of the Wonder-Worker which were being everywhere talked of, and went to Cana to fetch Him to Capernaum to ply His magical art. Jesus must needs go down that the man might *see the works* of the thaumaturge in order to believe. Jesus' rebuke was to disillusion him, and to lift him out of this lower faith—which he shared with all Galilee, but which was of no value—into the higher Faith that leads to Salvation.

Exposition of the Scripture

(2) The Officer's Second Appeal showed that his supreme interest was in the Life of his Child; to which Jesus responded, not by going to Capernaum with Him, but by a simple "Thy Son Liveth" (ch. iv. 49, 50).

3. John records the Faith of the Officer and its Confirmation by the Healing of his Son by Jesus *at a distance*—resulting in the First Fruits among the Gentiles of Galilee in a Saved Household.—Ch. iv. 51-54.

(1) The man Believed and Obeyed; and as he went on his way he met his slaves who assured him that the Child's Recovery began *from the hour when Jesus had uttered His word of promise and power* (vv. 51, 52).

(2) This Sign—the second wrought by Jesus when He was coming out of Judea into Galilee—was accompanied by a *greater Sign*, in the Saving of the Nobleman and his Household, making it a *Double Miracle* (vv. 53, 54).

Explanatory Notes and Suggestions

The *Healing of the Nobleman's Son* may be profitably compared with the later miracle of the Healing of the Centurion's Servant, as given in Matthew viii. 5-13 and in Luke vii. 1-10,—with which it is sometimes confused. Look at the contrasts: In this miracle the subject is a Gentile; in the other a Jew. The Nobleman went to Jesus; the Centurion sent servants to Him. The Nobleman returned home believing, when he had secured the promise of healing; the Centurion requested Jesus not to come down, for he had absolute faith in His power to heal without coming. John tells us that the Nobleman and his Household believed; Matthew and Luke represent Jesus as extolling the faith of the Centurion as above everything He had witnessed even in Israel.

Verse 53.—"Himself believed", etc. This is a *double miracle* of Jesus, as the Author and Arbiter of Life, in response to Faith. The spiritual healing brought the subjects into the Kingdom of God.

SIXTH STUDY.—THE FIRST CRISIS OF UNBELIEF IN JERUSALEM:—THE SELF-REVELATION OF THE INCARNATE SON OF GOD AT JERUSALEM, ONE WITH, AND WORKER WITH, THE FATHER IN THE WORLD'S REDEMPTION,—THE MESSIANIC CLAIM EMBODIED AND CONFIRMED BY THE HEALING OF THE CRIPPLE.—Ch. v. 1-47.

JESUS' OFFICIAL CLAIM AT THE JEWISH RELIGIOUS CENTER TO BE THE MESSIAH

I. The Healing on the Sabbath, Embodying the Claim to be Messiah

(1) *The Sign and the Circumstances giving it its Significance*

Ch. v.

1. After these things there was a feast [Many ancient authorities read *the feast*] of the Jews; and Jesus went up to Jerusalem.

Helpless
Humanity

2. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda [some ancient authorities read *Bethsaida*, others, *Beth-zatha*], having five porches. 3. In these lay a multitude of them that were sick, blind, halt, withered [many ancient authorities insert, wholly or in part, *waiting for the moving of the water*: 4 *for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden*].

Offer to
Heal

5. And a certain man was there, which had been thirty and eight years in his infirmity. 6. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldst thou be made whole?

Public
Proof

7. The sick man answered him, Sir [or, Lord], I have no man, when the water is troubled, to put me in the pool: but while I am coming another steppeth down before me.

8. Jesus saith unto him, Arise, take up thy bed, and walk. 9. And straightway the man was made whole, and took up his bed and walked.

(2) *Occasion of First Persecution of Jesus in Judea, because of this Claim*

The Man
Arraigned

Now it was the sabbath on that day. 10. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. 11. But he answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12. They asked him, Who is the man that said unto thee, Take up *thy* bed, and walk? 13. But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. 14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

Jesus Arraigned 15. The man went away, and told the Jews that it was Jesus which had made him whole. 16. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath.

2. *Messianic Claim of Jesus, the Jewish Charge, and His Vindication.—HIS CLAIM:*

(1) *Equal with God the Father, and Lord of the Sabbath*

17. But Jesus answered them, My Father worketh even until now, and I work. 18. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

(2) *The Father's Worker of Redemption, Equipped by the Father as Messiah*

19. Jesus therefore answered and said unto them,

Working in Concert Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. 20. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel.

Giver of Life 21. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will.

22. For neither doth the Father judge any man, but he hath given all judgment unto the Son; 23 that all may honor the Son even as the honor the Father. He that honoreth not the son honoreth not the Father which sent him.

(3) *Made by the Father the Arbiter of Life and Destiny*

Life by Faith 24. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.

Judgment 25. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: 27 and he gave him authority to execute judgment, because he is the Son of man [or, a son of man].

Resurrection 28. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done [or, practised] ill, unto the resurrection of judgment.

3. *His Authority from His Oneness with the Father, Who is His Witness and Surety*

The Father's Witness 30. I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.

31. If I bear witness of myself, my witness is not true. 32. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33. Ye have sent unto John, and he hath borne witness unto the truth. 34. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. 35. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light.

Witness of Works 36. But the witness which I have is greater than *that* of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.

37. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. 38. And ye have not his word abiding in you: for whom he sent, him ye believe not.

Scripture Witness 39. Ye search the scriptures [or, Search the Scriptures], because ye think that in them ye have eternal life; and these are they which bear witness of me.

4. *As Judge He Condemns the Rejecters, as does Moses also*

Unbelief Perverse 40. And ye will not come to me, that ye may have life. 41. I receive not glory from men. 42. But I know you, that ye have not the love of God in yourselves. 43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44. How can ye believe, which receive glory one of another, and the glory that *cometh* from the only God [some ancient authorities read, *the only one*] ye seek not?

Moses
Accusing

45. Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. 46. For if ye believed Moses, ye would believe me; for he wrote of me. 47. But if ye believe not his writings, how shall ye believe my words?

Exposition of the Scripture

The Theme of this Chapter is—The Self-Revelation of the Incarnate Son of God as Messiah at Jerusalem, as One with, and Worker with, the Father in His Purpose for the World's Redemption,—His Messianic Claim being embodied and confirmed by the Healing of the Cripple. This is—
THE FORMAL OFFICIAL CLAIM OF JESUS TO BE THE MESSIAH

It was this Claim, and Jesus' substantiation of it by a convincing Sign and the Argument drawn from that Sign, that brought on the *First Crisis of Unbelief in Jerusalem*.

The Topics for guidance in the Study—which should always be carried on with *the Scripture in hand*—will be found suggested in that Scripture as printed above.

1. John begins with an account of the Sign itself—the *Healing of the helpless Cripple* at the Pool of Bethesda on the Sabbath—and of Jesus' Claim to be the Messiah which He based upon it, and which led to the inauguration of His Persecution by the Jews.—Ch. v. 1-16.

(1) He relates the Sign, and notes the Circumstances connected with it and giving it its Significance, and that enabled Jesus to base upon it *His Claim to be the Messiah*, the Son of God, sent to carry out the Father's Purpose of Redemption (ch. v. 1-9).

a. Some time after the withdrawal of Jesus from Judea, and His Manifestations to the Non-Jewish World, He went up to Jerusalem to attend the Passover (v. 1).

b. In one of the Porches by the Pool of Bethesda, He found a helpless and hopeless Cripple whom He healed instantaneously, and sent away *carrying His Couch* (on the Sabbath) as a public proof of his having been healed (vv. 2-9).

The case was a desperate one. He was come to deliver.

Explanatory Notes and Suggestions

Golden Text.—John v. 26, 27.

Time.—Probably the Passover in A. D. 28, the Second Passover in Jesus' Public Ministry. This was only a few months after the visits to Samaria and Galilee.

Verse 1.—*The Feast*, etc., probably the Passover, as shown by—

(1) This reading of "*the Feast*", in many of the Greek manuscripts, adopted by Tischendorf in his 8th ed., most naturally means The Passover. So Irenaeus calls it a Passover.

(2) The Most appropriate occasion for making His Official Claim as Messiah was the Passover.

(3) This makes out the list of His Passovers recognized by the Fathers:

First, at the Cleansing of the Temple (ii. 13);

Second, this one, after a winter (see Wordsworth on iv. 35);

Third, at the time of the Feeding of the Five Thousand (vi.);

Fourth, that at which He suffered.

Verse 4.—"For an Angel", etc. Perhaps a popular belief, which, however, in recording, John recognizes as having a foundation and gives to it the sanction of inspiration. The periodical appearance was an appropriate providential preparation for the great Sign to be wrought.

The Revisers reject the passage as an interpolation; although the vast majority of the manuscripts have it, and, as Wordsworth suggests, at least as good reasons can be given for its being inserted in the many as for its omission in the few.

Verse 5.—"Held by his sickness", etc. Indicating the desperate malady, explaining the compassion of Jesus, and exalting the Sign.

Verse 6.—"Wilt thou be made whole?" This is an example of "unsolicited interrogation" on Christ's part, as the case of the cure of the man born blind is one of "unsolicited healing".

Verse 8.—"Rise", etc. The man's faith responded in obedience, the healing was instantaneous, and he went bearing his couch although it was the Sabbath.

Exposition of the Scripture

(2) Naturally the *Jews* (here the Sanhedrin), who regarded it as their business to see that the law of the Sabbath was observed, made the Healing—by whomsoever done—the occasion of an attack upon the Healer (ch. v. 10-16).

a. Not knowing that it was Jesus, they arraigned the man for Sabbath-breaking; who in his defence pleaded the authority of the one who had healed him (vv. 10, 11).

b. Later Jesus, who had "glided" out of the crowd at the Pool and disappeared before the man was able to recognize Him, sought for and found him in the Temple, and warned him against the repetition of the "sin" that had brought the evil upon him,—in which again he was a fit type of lost humanity (vv. 12-14).

Jesus distinctly recognized the man's "sin" as the cause of his wrecked condition. "The wages of sin is death".

c. It was then that the man, in further vindication of himself, informed the Jews that it was *Jesus*, and that they turned their persecution upon Jesus for Sabbath-breaking (v. 15, 16).

2. John relates how Jesus, in reply to the Charge of the Jews, put forward His one recorded *Official Presentation of His Claim to be the Messiah* sent by God for the Redemption of the World, and vindicated that Claim by His Works accompanied by overwhelming Reasons.—Ch. v. 17-29.

JESUS' OFFICIAL CLAIM TO BE MESSIAH

The Points made in Pressing the Claim are set forth with admirable clearness and cogency.

(1) In answer to their charge of Sabbath-breaking, He claimed distinctly to be *Equal with God* Who was His own Father, and therefore to have *control over the Sabbath Law* and (by implication) over all the Mosaic Regulations (ch. v. 17, 18).

This the Jews charged Him with, regarding it as blasphemy; and He freely admitted it. There can be no *misunderstanding*

Explanatory Notes and Suggestions

Verse 10.—"The Jews", etc. Here, as often in John, the Jewish Rulers; shown especially from the connection of the discussion with the Temple. They ignore the *healing*, the recognition of which would have discredited the attack.

Verse 15.—"Told the Jews", etc. The motive of the man was "the supplementary vindication of the authority in obedience to which he had acted, though it was the Sabbath (vv. 9, 10), and which he was bound to name to the Jews. This authority is with him decidedly higher than that of the Sanhedrin; and he not only employs it for his own acquittal, but even defies them with it. Comp. the man born blind (ch. ix. 17, 31, ff.)."

Verse 16.—"Therefore", etc. The ground on which the Jewish officials made Jesus the object of their persecution was His violation of the Sabbath law as they interpreted it. This was a mere subterfuge. Study the progress of the persecution, from this informal exhibition of malice and wish to slay Him, to deliberate purpose, concerted plot, formal arraignment, judicial condemnation, and crucifixion.

In Galilee the questions of Sabbath law and His Messiahship were matters of debate with the Pharisees and Scribes; at Jerusalem Jesus met the leaders of the people who, as the spiritual authorities, had the right of deciding and the responsibility. Jesus here made the Mission of the Son of God and the Son of Man so plain to the Jews that the rejection of Him was their own virtual condemnation.

The Jews found the starting-point in their charge of Sabbath-breaking, which they based on the Sabbath-rest of God (Ex. xx. 11). There was a permissible, and indeed obligatory, Sabbath activity. Since the creation was finished God had, up to that moment, been unrestingly active for human salvation, in the work in which He, the Son, as Messiah, was engaged. The "issue" was thus distinctly made up on a double charge, and on this the discussion proceeded. A. 110. 5964

Augustine (on Gen. iv. 12) said truly: "The whole of God's fabric of the Universe

Exposition of the Scripture

the *Claim of Jesus to Deity*, except by a misinterpretation of Scripture that violates the commonest grammatical and lexical principles, and runs counter to the teachings of the entire New Testament.

(2) He claimed to be, as the "Son of Man" (v. 27), *i. e.*, the Son of God incarnate, the *Father's Worker*, equipped by the Father as Messiah to carry out His Promise and Purpose of Redemption (ch. v. 19-23).

a. Working in Concert with the Father, the Two being One (vv. 19, 20).

b. Made by the Father the Giver of Life, so that it was His prerogative to heal the Impotent Man (v. 21).

c. Given the Power of Judgment, so that He was by right Lord of the Sabbath (v. 22).

(3) He claimed to have been made by the Father, as the *Son of Man*, the Arbiter of Life and Destiny (ch. v. 23-29).

a. Obedience to Jesus, and Faith in His Mission as sent by the Father, are, therefore, the conditions of Salvation and Eternal Life (v. 23).

b. To Him the Father has committed the spiritual invisible present quickening of men, *i. e.*, their regeneration (vv. 21, 24, 25, 26); the raising of the dead literally (v. 28); and also the Judgment (vv. 22, 27, 24, 30) connected with both the spiritual and the literal resurrections (vv. 24-29).

3. John relates how Jesus vindicated His Claim by appealing to *His Oneness with the Father*, and to the Father Himself as His Witness and Surety.—Ch. v. 30-39.

(1) His Oneness with the Father gives assurance that His decision and actions will perfectly accord (see verse 19) with what He knows to be the Father's will (ch. v. 30).

(2) His Claim is not dependent upon His own Testimony; He has, in various forms and abundant quantity, the Witness of the Father to His Messiahship (ch. v. 31-39).

a. He passes by the Testimony of John as being that of a man only, although highly

Explanatory Notes and Suggestions

would be dissolved, if God's operative power and administrative rule were ever withdrawn"; but God's higher activity was in Redemption.

A new, and practically demonstrative exhibition of the proofs of *Jesus' Deity* will be found in Professor Warfield's work, "The Lord of Glory", just issued by the American Tract Society.

Verse 19.—In His work as Messiah He is not a mere imitator of the Father, but works from a common impulse as the Son of God from Whom the Father has no concealed purposes,—One with the Father.

"Verily, verily"; Amen, amen. This is the beginning of a series of "double verities". No other Evangelist uses this expression, but John uses it 25 times. He puts it in the mouth of Jesus only, Who nexer uses it except in connection with the life-and-death truths of Christianity to give them added emphasis.

Study the double verities, beginning with John i. 51, as summing up all these great truths; especially those in this chapter.

Verse 27.—"Son of Man", etc. Jesus claim is that the Father has equipped Him, as the "Son of Man", not as the Son of God, for the Mission of Messiah. As the Son of God all these things belong to Him equally with the Father. It is only *officially* and as *Incarnate* that He is subordinate to the Father.

This *Claim of Jesus to be the Messiah*, and to exercise the prerogatives of the Messiah, did not rest upon His own affirmation, but on His relations to the Father Who sent Him.

Verse 30.—"I can of mine own self do nothing"; etc., *i. e.*, as the Son Incarnate, the Son of Man. Yet because of His essential Oneness, as the Son of God, with the Father, "the continuous self-revelation of God in His consciousness, whereby the *hearing* (*akousia*) from the Father, which He possessed in His preexistent state, is continued in time" (*Meyer*).

Verse 31.—"If I bear witness" etc., *i. e.*, "If my testimony were unsupported, you might reject it as untrue".

Verse 33.—"Ye have sent unto John". The Sanhedrin had, as the Evangelist re-

Exposition of the Scripture

honored by themselves (vv. 31-35).

b. His appeal is a double one (vv. 36-39).

(a) *To "the Works"* that the Father had given Him to do ("the very miracles I am now doing"), showing His Divine commission (v. 36);

(b) *To the Word of the Father* Who had spoken to them (vv. 37, 38), especially in the Scriptures in which they believed eternal life was revealed, and rightly, because there He as the Messiah was fore-announced (v. 39).

It was a great argument, *supported by a Sign from which there was no escape except by repudiating the laws of evidence*; but it proved unavailing. Their *Official Rejection* must be followed by Messiah's *Official Judgment*.

4. John relates How Jesus, taking His place of Authority as the Divinely-commissioned Judge, proceeded to Condemn His Rejecters, and to show them that even Moses in whom they perversely trusted had nothing but Condemnation for them.—Ch. v. 40-47.

(1) His Condemnation had abundant foundation (ch. v. 40-44).

a. Their Refusal, after all this testimony to His Messiahship, to seek Life in receiving Him (vv. 40, 41).

b. Their moral perversity, showing their want of love to God (v. 42).

c. Their following impostors (soon to be in evidence) instead of Himself (v. 43).

d. Their self-idolatry and mutual admiration, which excluded from their hearts the supreme regard that God requires for Himself alone (v. 44).

(2) Turning the tables upon them, Jesus then showed that even Moses could have only Condemnation for them (ch. v. 45-47).

Their Rejection of all the Evidence—so complete and cogent—of Jesus' Claim to be the Messiah, left them in hopeless Condemnation.

Explanatory Notes and Suggestions

lates (ch. i. 19-22), sent a delegation to John the Baptist; but Jesus' appeal was, not to a man, distinguished though he was, but to His Father (vv. 34-36).

Verses 34-37. In bringing forward the supporting testimony, Jesus adduces the miraculous *works* given Him by the Father, attesting His Divine Commission; and the *words* of God through the Prophets, in the entire Old Testament Scriptures.

Verses 39.—The Authorized Version translates "Search" as an imperative, while the Revised Versions make it indicative. "Ye search the Scriptures, because ye think"—and think rightly—"that in them", etc. He challenged them *to judge Him by their own Scriptures*, of the truth of which they were fully convinced.

Verses 40-44.—In their Condemnation the Judge sums up in *four counts*, any one of which is conclusive as against them, in their rejection of Jesus as the Messiah, sent of God. Faith in Him is incompatible with all these things.

Verses 45. "Moses, on whom ye have set your hope". Their law condemned them, and its teacher was on the side of the Christ. The Old Testament is the revelation of Jehovah-Jesus, in its types and prophecies, and in its history in the unfolding purpose of Redemption; the Christ of history matches the Christ of Moses and the Prophets.

It was no part of Jesus' work to accuse them to the Father (see iii. 17); their own Moses, in whom they boasted, convicts them (vv. 44, 45).

In disbelieving Jesus, they disbelieved Moses who "wrote of" Him; and disbelieving Moses' "writings" they could not be expected to believe Jesus' "words".

"Moses and Christ must be *both* accepted, or *both* rejected. The full acceptance of either involves the acceptance of the other" (Gray).

SEVENTH STUDY.—THE GALILEAN CRISIS OF UNBELIEF:—THE TWO SIGNS THAT LED UP TO THE TEACHINGS OF JESUS CONCERNING FAITH IN HIS ATONING SACRIFICE, THAT BROUGHT THE CRISIS TO ITS CULMINATION,—
(1) *The Miraculous Feeding of the Multitudes (including the Disciples) at the Passover-Season; (2) The Rescue of the Disciples from the engulfing Night-Storm.*—Ch. vi. 1-21.

I.—THE FIRST SIGN—in which Jesus Manifested Himself, at His Third Passover Season, as the Sacrificial Lamb of God, the only Way of Everlasting Life, by taking the place of the Paschal Lamb in Feeding the Five Thousand,—leading to their Attempt to Crown Him over an Earthly Kingdom; which He Baffled.—Ch. vi. 1-15.

1. The Occasion of the Eucharistic Sign, and Hints at its Meaning and Aim

Ch. vi.

*Passover
Season*

1. After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. 2. And a great multitude followed him, because they beheld the signs which he did on them that were sick. 3. And Jesus went up into the mountain, and there he sat with his disciples. 4. Now the passover, the feast of the Jews, was at hand.

*Divine
Purpose*

5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread [or, loaves], that these may eat? 6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of bread [or, loaves] is not sufficient for them, that every one may take a little. 8. One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many?

2. The Sign, with the Eucharistic Blessing (in all the Gospels), and the Overplus

*Giving
Thanks*

10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

*The Great
Overplus*

12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. 13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

3. Attempt to Crown Jesus as an Earthly King, and His Escape

*A False
Faith*

14. When therefore the people saw the sign [some ancient authorities read signs] which he did, they said, This is of a truth the prophet that cometh into the world.

15. Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

II.—THE SECOND SIGN—in which Jesus Manifested Himself as the Almighty and Everlasting King, by taking control of the Forces of Nature and Rescuing His Disciples in the Night Storm,—thereby pledging His Omnipotence for their Protection as the Future Founders of His True Kingdom.—Ch. vi. 16-21.

1. The Peril of the Disciples, Symbolical of the Church's Future Perils

*The Night
Storm*

16. And when evening came, his disciples went down unto the sea; 17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. 18. And the sea was rising by reason of a great wind that blew.

2. Jesus and the Rescue, Symbolical of Deliverances to the End

"It is I"

19. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. 20. But he saith unto them, It is I; be not afraid.

*True
Faith*

21. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

I. THE FIRST SIGN—the Miraculous Feeding of the Five Thousand at the Passover Season (from its not being understood) led to a mistaken attempt to Crown Jesus as an Earthly King, according to the false Jewish notions of the Messiah,—which He baffled by withdrawing to the Mountain Region.—Ch. vi. 1-15.

Exposition of the Scripture

These Two Signs explain the true nature, foundations and make-up of the Messianic Kingdom. It was not to be of this World, nor to be founded on force, nor to be made up of the worldly multitudes; but it was to be a Spiritual Kingdom, founded on Jesus' Sacrificial Death, and drawing its inspiration from Faith in Him.

In this First Sign—in which Jesus, with five barley cakes and two little fishes 'from a lad's lunch-basket, satisfied the hunger of a great multitude—it is suggested that He had in mind a Redemptive Purpose, the purpose of Manifesting Himself as the Son of Man, the Life of the World.

"The point of time here described was that in which there was consummated in Galilee a crisis similar to that which occurred in Judea, with this difference, already indicated, that the unbelief in Judea is violent and aggressive, and can end only in murder, while in Galilee, where it proceeds from a simple feeling of being deceived after over-wrought expectation, it occasions only indifference: there is no killing, there is a going away and a going away not to return" (vv. 66, 67) (*Godet*).

Study these Four Narratives with the Aid of a *Harmony of the Gospels*. That of Rev. John Kerr, published by The American Tract Society, uses the text of the American Standard Revision.

1. John sets forth briefly the Occasion of the Eucharistic Sign, connecting it with the Passover, and hinting that Jesus had a special Purpose in connection with it.—Ch. vi. 1-9.

(1) Just when His success as a Healer, in His Galilean Ministry, was at its height, Jesus withdrew across the Lake with His Disciples followed by a great multitude,—choosing the Passover Season for His Withdrawal (ch. vi. 1-8).

a. Jesus' success in awakening the superficial Faith of Miracles—which was not what He wanted (since it merely exhausted Him and His Disciples, Mark vi. 31)—ac-

Explanatory Notes and Suggestions

Golden Text.—John vi. 53.

Time.—Probably the Third Passover of Jesus' Public Ministry, in the Spring of A. D. 29.

If the Feast, to which the Healing of the Cripple and the Official Claim to be the Messiah, belong, be the Second Passover of Jesus' Ministry, this Sign belongs to the time of the Third. In this event, the great year of Jesus' Galilean Ministry intervened between the two chapters (v. and vi.),—the record of whose activities fill Matthew v. 1-xiv. 12; Mark iii. 1-vi. 29; Luke vi. 1-ix. 9 (the later Perea Ministry follows this).

Why does John select this one fact, and this one only, from the multitude that fill this year's ministry of Jesus in Galilee? "It is enough to go back to the idea which governs this whole part—that of the *development of the national unbelief*". All Four Evangelists narrate this Miracle.

Verse 1.—"After these things"etc. "This is one of the few points at which all the narratives of the Four Evangelists touch one another and meet" (*Wordsworth*). See Matt. xiv. 13-21; Mark vi. 30-44; Luke ix. 10-17.

"Sea of Tiberias".—The name that in the Greek world had replaced the Gennesaret and Galilee of the older Gospels.

Verse 2.—"Great multitudes followed", etc. It was first of all the old multitude attracted by the miracle-worker.

Verse 4.—"The Passover", etc. This statement (not in the other Gospels) hints at the purpose of Jesus, and the opportuneness of the season and place. A great number of caravans of Passover Pilgrims were gathering and converging to that point on their way by the east shore to Jerusalem. These added to the multitudes from the neighboring cities and from Galilee helped to make up the assemblage of 10,000 or more.

Exposition of the Scripture

counts for His Withdrawal and the Multitude following Him (vv. 1, 2).

b. His seating Himself with His Disciples for rest and instruction, in the hill country East of the Sea of Tiberias, was providentially timed to synchronize with the Passover Season (vv. 3, 4).

(2) John relates that when Jesus saw the Passover multitudes He had in mind an Unrevealed Purpose, in preparing to carry out which He put His Disciples to the Test (ch. vi. 5-9).

a. His question was intended to bring out the hopelessness of attempting to make any human provision for so great a mass (vv. 5, 6).

b. The answers of Philip and Andrew confirmed the hopelessness (vv. 7-9).

What Jesus had in mind was revealed in the discussions of the following day. He was to present Himself as the Paschal Lamb, miraculously supplying their needs, and thereby furnish a Sign that could be made the basis for teaching the second essential Doctrine of Christianity, that *there is no Salvation and Life possible except through Atonement by the Sacrificial Death of the Messiah*, i. e., through the "lifting up" of which He had told Nicodemus, not to an earthly throne like Herod's, but to the Cross.

2. John narrates with equal brevity the Sign itself, with the significant Eucharistic Blessing—and the overplus from the Barley Cakes, a Basket-full for each of the Disciples,—symbolical of the fulness of the provision of Gospel Grace.—Ch. vi. 10-13.

This one miracle being recorded by all the Evangelists, it was not necessary for John to repeat the particulars as found in the Synoptics. In Matthew, Mark and Luke it is recorded as a *Miracle*, a work of Supernatural Power. John's additions are such as to bring out its Redemptive meaning as a *Sign*.

Study the Four Accounts in the Harmony, noting the resemblances and the differences; and the Jewish, Roman, Greek and Christian touches.

The Seating is less detailed (having,

Explanatory Notes and Suggestions.

Verse 5.—"Seeing the multitudes". The Passover Season and the hungry Multitudes were the occasion of Jesus' new revelation.

"Not being able to go to Jerusalem for the feast (vii. 1), Jesus on seeing these multitudes hastening towards Him in the wilderness, recognizes in this unexpected circumstance a signal from the Father. He puts this concourse in comparison with the feast which is about to be celebrated in Jerusalem, and He says for Himself, for His disciples, for the multitude: 'We also will have our Passover!' This is the thought which sets in its true light the following miracle as the discourses connected with it prove" (*Godet*).

Verse 5.—"A great multitude cometh", etc. Matthew (xiv. 13) says "afoot", i. e., around the north end of the Lake. There is a ford near *Bethsaida*.

Verse 5.—"Whence shall we buy?" An insoluble question "from the standpoint of natural resources". "Two hundred pennyworth". Gr. denarii, better translated shillings,—equal to 6 pounds, or 30 dollars, of our money.

Verse 6.—"Himself knew", etc. Jesus had His well-defined plan of procedure, though unrevealed, and He prepared the Disciples for it.

Verse 9.—"There is a lad", etc. Andrew's good-natured, perhaps almost jocose, proposition, about the boy with the lunch-basket, is a striking contrast to the magnificent display of power which Jesus had in preparation for them.

Verse 10.—"About 5,000". In addition to these "men" there were "the women and children" (Matt. xiv. 21), making perhaps 10,000 in all.

Verse 11.—"As much as they would"—rather "*wished*". A triumphant answer to Andrew's derisive answer.

Verse 12. "Gather up", etc. John alone gives this order, and the reason for it,—the touch evidently of an eye-witness (as is also the mention of the spring grass), to meet the omission by the Synoptics.—"That nothing be lost"—lest they should undervalue the Eucharistic act which had produced this abundance.

Verse 13.—"Twelve baskets". Perhaps

Exposition of the Scripture

however, one added touch, "there was much grass in the place", verse 10); the "giving thanks" is in all the Gospels; John adds that the fragments were gathered up *at the command of Jesus* (verse 12).

3. John alone records the Immediate Results of the Sign,—the recognition of Jesus by the multitudes as the Jewish Messiah, and their baffled Purpose to take Him and make Him by *Force* an Earthly King.—Ch. vi. 11-15.

This was the one thing that Jesus desired to avoid. In this very Sign He made provision for exposing on the morrow this deadly Jewish error, and showing them that the Kingdom was to be established not by earthly force on an earthly throne.

John does not repeat what Matthew and Mark both say, about Jesus' *constraining* the Disciples to take ship (indicating the enthusiasm of the Crowd); or that when Jesus withdrew into the mountain it was "*to pray*".

II.—THE SECOND SIGN—The Stilling of the Storm—in which Jesus Manifested Himself as the Almighty and Everlasting King, by taking control of the Forces of Nature and Rescuing His Disciples in the Night-Storm,—thereby pledging His Omnipotence for their Protection as the Future Founders of His True Kingdom.—Ch. vi. 16-21.

1. The Fourth Gospel (omitting the details given by Matthew and Mark) relates merely the fact of the Disciples' Embarkation and Peril, as Symbolical of the Church's Future Perils.—Ch. vi. 16-18.

The fury of the Storm, and the toiling and terror of the rowers, were familiar to the readers of the older Gospels. The Rescue and the establishment of the Faith of the Disciples, were part of the preparation for their later Confession of Jesus as Messiah and His Confirmation of His Choice of them as the Founders of His Kingdom on Earth (see vi. 66-71).

2. John rehearses the Rescue, as symbolical of the Future Deliverances of the People of God by Jesus, Jehovah, the "I am", the Everlasting One, to the end of time.—Ch. vi. 19-21.

Explanatory Notes and Suggestions

the travelling baskets of the Twelve; thereby giving them an object-lesson to stay with them for a little.—"The five barley loaves"—to fix the identity of the fragments with the little cakes of the lad.

The Immediate Results—in Faith in Jesus as the Messiah of Jewish Expectation, and the attempt to Crown Him (perhaps to take Him with them to Jerusalem for that purpose)—furnish the key to the Purpose of Jesus. His withdrawal was the beginning of the crisis.

"Jesus had received this multitude with open arms; He had made a feast for them. . . . But instead of rising to the hope and desire of such a spiritual banquet, the Galileans occupy their thoughts only with the material miracle, and in their exalted state see in it already the inauguration of a Messianic Kingdom such as they picture to themselves" (*Godet*).

Compare John's account of this *Sign*, with the records of the *Miracle* by Matthew (xiv. 22-33) and Mark (vi. 45-53), marking the agreements and differences.

By the First Sign Jesus had sought to indicate to the multitudes that *He had not come to set up a Jewish Kingdom on earth by force*. In the Second Sign He took His place as the Almighty King, Jehovah, the "I am", to begin the preparation of the Disciples to receive Him by Faith as the True King Who was to use them in setting up His Spiritual and Eternal Kingdom.

As this miracle is found in *three of the Gospels* it should be studied with the aid of a Harmony, or some form of statement that brings them side by side for comparison. Note that in Matthew and Mark it appears as preeminently *a work of power*. Matthew groups it with two others, in which he sets forth Jesus as *in Himself all-powerful*, over the material world, over the spiritual world, and over the power of sin (Matt. viii. 23-ix. 8).

Exposition of the Scripture

"He ever says, 'It is I'. I am He who always *am*, who ever *remain*; therefore have faith in me. And if we are rowing in the Apostolic Ship of the Church, doing our duty there in our respective callings, and if we desire to receive Christ into the Ship, He will not only quell the storm, but give us a fair breeze, and we shall soon be at the harbor where we would be—the calm harbor of heavenly peace" (*Augustine*).

Explanatory Notes and Suggestions

Verse 20.—"It is I". One of the "I ams" of Jesus. The little boat in the Night-Storm on Tiberias has been ecclesiastically to the followers of Christ in all ages—what it was personally to those Disciples—an Object-Lesson of the Perils of the Church in this evil world, yet always under the protection of the Almighty King, *Jesus*, Who in the Old Testament is *Jehovah*, "He Who will cause [the Purpose of God] to come to pass".

EIGHTH STUDY.—THE GALILEAN CRISIS—CONCLUDED:—JESUS REVEALED HIMSELF, IN THE SYNAGOGUE AT CAPERNAUM, AS "THE LAMB OF GOD", THE ONLY SACRIFICE FOR SIN, BY HIS EXPLANATION OF THE EUCHARISTIC SIGN OF THE PREVIOUS DAY,—PRECIPITATING THE CRISIS OF UNBELIEF.—Ch. vi. 22-71.

*I. Introduction to Jesus' Teachings to Correct the False Notions of His Kingdom**1. The People, Finding Jesus, are Rebuked for their False Notions of Messiah*

*Eager
Search*

22. On the morrow the multitude which stood on the other side of the sea saw that there was none other boat [Gr, *little boat*] there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone 23 (howbeit there came boats [Gr, *little boats*] *from Tiberias* nigh unto the place where they ate the bread after the Lord had given thanks).

24. When the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats [Gr, *little boats*], and came to Capernaum, seeking Jesus.

25. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

*Pointed
Rebuke*

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. 27. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even God*, hath sealed.

*II. The Foundation of the True Kingdom is Faith in the Messiah's Atoning Sacrifice**Jesus' Explanation of the Sign and Mission, in Fourfold Question and Answer**(1) What shall we Do?—Faith in Him as Sent of God, the One Work*

First?

28. They said therefore unto him, What must we do, that we may work the works of God?

*One Work-
Faith*

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent [or, he sent].

*Moses'
Sign*

30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? 31. Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.

*God's
Bread*

32. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34. They said therefore unto him, Lord, evermore give us this bread.

*Salvation
by Faith*

35. Jesus saith unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. 36. But I said unto you, that ye have seen me, and yet believe not. 37. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.

38. For I am come down from heaven, not to do mine own will, but the will of him that sent me. 39. And this is the will of him that sent me, that

- Life Assured* of all that which he hath given me I should lose nothing, but should raise it up at the last day. 40. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up [or, that I should raise him up] at the last day.
- (2) *How could the Son of Joseph Come Down from Heaven?—He is the Son of God Incarnate, to give His Flesh for the Life of the World*
- Second?* 41. The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. 42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?
- Faith is of Grace* 43. Jesus answered and said unto them, Murmur not among yourselves. 44. No man can come to me, except the Father which sent me draw him. and I will raise him up in the last day.
45. It is written in the prophets, And they shall all be taught of God [Isa. liv. 13]. Every one that hath heard from the Father, and hath learned, cometh unto me. 46. Not that any man hath seen the Father, save he which is from God, he hath seen the Father.
- Jesus the Bread* 47. Verily, verily, I say unto you, He that believeth hath eternal life. 48. I am the bread of life. 49. Your fathers did eat the manna in the wilderness, and they died. 50. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die.
- Life by His Flesh* 51. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.
- (3) *How Can this Man give his Flesh to Eat?—By His Sacrificial Death for Sin*
52. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?
- Third?* 53. Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.
- Life by His Death* 54. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. 55. For my flesh is meat indeed [or, true meat], and my blood is drink indeed [or, true drink]. 56. He that eateth my flesh and drinketh my blood abideth in me, and I in him.
- Sent by God* 57. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. 58. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever.
59. These things said he in the synagogue, as he taught in Capernaum [or, a synagogue].
- (4) *Who Can Hear this Saying?—Those to whom the Spirit of the Ascended Son of Man shall give Life and Faith*
- Fourth?* 60. Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it [Gr, him]?
- The Spirit of Life* 61. But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? 62. What then if ye should behold the Son of man ascending where he was before? 63. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.
- Unbelief Foreseen* 64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. 65. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.
- III. *The Crisis Reached,—the Sifting for Founding the True Kingdom in Faith*
- Desertion* 66. Upon this many of his disciples went back, and walked no more with him.
- Confession* 67. Jesus said therefore unto the twelve, Would ye also go away? 68. Simon Peter answered him, Lord, to whom shall we go? thou hast the words [or, hast words] of eternal life. 69. And we have believed and know that thou art the Holy One of God.
- Sifting* 70. Jesus answered them, Did not I choose you the twelve, and one of you is a devil? 71. Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

Jesus' Explanation of the Two Signs—especially of the Eucharistic Sign of the Feeding of the Five Thousand—in dispelling the False Messianic Expectations of the People, and His Initiatory Step in Founding the Free Kingdom.

Exposition of the Scripture

The Theme of the Eighth Study is, Jesus' Revelation of Himself at Capernaum, by His Explanation of the Eucharistic Sign of the Previous Day, as "the Lamb of God", the Only Sacrifice for the Sin of the World,—thereby precipitating the Crisis of Unbelief in Galilee.—Ch. vi. 22-71.

In the *Two Signs* which John records in the opening verses of this Chapter (vi. 1-21), Jesus prepared the way for correcting the current False Notions concerning His Kingdom, and for setting forth its True Nature and Foundations. In the Scripture of this Study, which continues and concludes the Chapter, the record of the Evangelist presents:

(1) An Introduction to the Teachings by which Jesus sought to correct the False Notions of the People regarding the Messiah's Kingdom (ch. vi. 22-27);

(2) An abstract of the extended Discussion by which Jesus endeavored to Teach them that the Foundation of the True Kingdom is Faith in the Messiah's Atoning Sacrifice as the Lamb of God (ch. vi. 28-65);

(3) The Preliminaries of the Founding of the True Kingdom, for which the Sifting of his Followers and the Second Sign had prepared,—made up of genuine Believers in Him as "the Holy One of God" (ch. vi. 66-71).

Explanatory Notes and Suggestions

Golden Text.—John vi. 51.

Time.—The Day after the Feeding of the Five Thousand.

Place.—On the West Shore of the Sea of Tiberias, at Capernaum or near it.

A year before, when the Crisis of *Jewish Unbelief* was reached, it had become necessary for Jesus to set before the Jewish Authorities at Jerusalem *the true Doctrine of the Messiah and His Mission*.

The strenuous labors of Jesus and His Disciples in His Galilean Ministry—of which the older Gospels give the details—resulted in a widespread belief that He was the expected Jewish Messiah who had come literally to sit on the throne of David at Jerusalem. It was this conviction that led the multitudes who had been fed at the Third Passover Season, to make an enthusiastic attempt to crown Him at once. This misguided attempt made it necessary for Jesus to teach the people *the true Doctrine of the Founding of the Messianic Kingdom*,—through appropriation by Faith of the Sacrificial Death of the Messiah as the Lamb of God, in Atonement for the sin of the World.

In this twofold Doctrine Jesus summed up *the Essence of Christianity*—making Chapters v. and vi. the great Chapters of the Gospel.

I. Introduction to Jesus' Teachings to correct the False Jewish Notions of the Messiah's Kingdom.—Ch. vi. 22-27.

I. John narrates the events that followed the Two Signs, and led up to the great Lesson of Jesus on His Atoning Sacrifice, by which He sought to Correct the False Notions of the Messianic Kingdom, as held by the People.—Ch. vi. 21-27.

(1) The People, intent upon their purpose to Crown Jesus, sought Him all night on the East Shore of Tiberias, and then

As already indicated John records the Feeding of the Five Thousand, not as a Miracle merely, a Work of Power, but as a *Sign* for the lessons symbolically embodied in it. His next task, therefore, is to set forth the Teachings that Jesus drew from it concerning Himself as the Bread of Eternal Life.

Note the touches that show the eagerness of at least a part of the multitude to Crown Him.

Exposition of the Scripture

followed Him the next day to Capernaum (ch. vi. 22-24).

"The multitude, or at least the most zealous among them, had tarried over night on the hills . . . , in order to await the return of Jesus from the mountains". The morning convinced them that no other boat was there but that with which the disciples had gone away without Jesus,—from which they concluded that they could not expect Him to return.

(2) When they found Jesus at Capernaum, their Course and the Question asked implied that they were seeking Him in order to attain the fulfilment of their wish to Crown Him,—which Jesus understood and rebuked, setting before them the true aim of the Messiah (ch. vi. 25-27).

"In the miraculous feeding they should have seen a divinely significant reference to the higher Messianic bread of life, and this ought to have led them to seek Jesus; but it was only the material satisfaction derived from the miraculous feeding that brought them to Him, as they hoped that He would further satisfy their carnal Messianic notions" (*Meyer*).

Jesus was now to bring out for them the meaning of the Sign, to expose their delusion and wickedness. It had been wrought for this very purpose.

His rebuke exhibited their ignorance of His Kingdom and unfitness for it.

a. He exposed the low and selfish motive with which they had sought Him, making the satisfaction of the wants of the perishing body a ground for demanding the satisfaction of their carnal Messianic Expectations (v. 26).

b. He taught them that the Eucharistic Sign they had witnessed was intended to reveal to them "His Mission from the Father" as the "Son of Man", to give to them the "Bread of Life" to satisfy their undying souls (v. 27).

This suggested the question,

How is this Bread of Life to be obtained?

Out of which arose the succession of questions that followed and led to its true answer.

Explanatory Notes and Suggestions

Verse 22.—"No other little boat (*plouarion*). A hint of the greater danger of the Disciples in the Storm.—As Jesus had not gone in this only little boat, the people stayed all night on the shore watching for Him, feeling sure that they would yet be able to carry out their plot to Crown Him.

Verse 23.—"After the Lord had given thanks". A hint of the Eucharistic character of the Sign appearing here.—Jesus is here recognized as Lord, i. e., *Jehovah*, and thereby connected with the Protevangel, the Covenant and the Covenant God.

Verse 24.—"Saw that Jesus was not there", etc. When convinced by their search that He was not there, they themselves took "the little boats" that had come from the Capital, and went searching for Him in His customary haunts in the region of Capernaum.

Verse 25.—"Rabbi when camest thou hither?" The inexplicable way in which He had escaped them—He could not have come on foot the long distance round the Sea—seems to have borne in upon them the conviction that there was something miraculous about it.

Verse 26.—"Verily, verily", etc. They had come across, possessed still of their old notions of His Mission, intent on Crowning Him King over a false earthly Kingdom, thereby imperilling the true Kingdom of God which was to be set up in men's hearts. The "double verily" of Jesus introduces the heroic measures that were necessary to prevent the carrying out of their evil purpose.

Verse 27.—"Work . . . for the meat [should be food, so as not to confuse it with flesh] which abideth", etc. This the "Son of Man", the Son of God Incarnate, will give them. God the Father, Who has the power and the right, has sealed Him for this mission by these Signs.

The revulsion caused by this rebuke must have been very great; but so intent are they upon carrying out their notion, that they can even find a "straw" in Jesus' use of the word "Work",—on which they base the Questions which Jesus answers in exposing their errors.

II. John records the Teachings of Jesus, in Explanation of the Eucharistic Sign, showing that as Messiah He is to carry out the Father's Purpose of Redemption (not as a Conquering King by setting up a Worldly Kingdom, as the Jews imagined, but) by becoming the Bread of Life through His Sacrificial Death, as the Lamb of God, in Atonement for Sin.—Ch. vi. 28-65.

Exposition of the Scripture

The Teachings of Jesus in Explanation of the Sign of the Feeding—showing that His Sacrificial Death as the Lamb of God, is the only way of carrying out the Father's Purpose of Redemption and becoming the Life of the World—may be conveniently studied under *Four Questions and their Answers*, as suggested in the Scripture of the Study as printed:

I. FIRST QUESTION AND ANSWER: What shall we *Do* to work the works of God?—Faith in Jesus as the Messiah, Sent of the Father, is *the one only Work* required by God, and this is the *Gift* of the Father.—Ch. vi. 28-40.

This first phase is made up of *two brief dialogues*, each including a question of the People and an answer of Jesus.

(1) In the *first dialogue* Jesus answered their first general question, affirming that *Faith in Him Whom God has Sent is the fundamental requirement*; the one divinely appointed and all-embracing Work is the work (the moral act) of *Faith* (ch. vi. 28, 29).

"The People perceive that a *moral* requirement is involved in Jesus' statement; they do not understand *what*; but they think (from their legal point of view) that Jesus means *works* which God requires to be done" (*Meyer*).

(2) In the *second dialogue*, He met their question challenging Him for a Sign such as Moses gave, by affirming *His superiority to Moses*, and that the Faith required is *Faith in Himself as Sent by the Father* (ch. vi. 30-40).

The Mission of Messiah, as the *first essential* of Christianity, Jesus had set forth the year before at Jerusalem; and He doubtless repeated the teaching here. To the multitude, with their dreams of earthly glory, this was a sore disappointment; but

Explanatory Notes and Suggestions

"Our Lord had fed the multitude with bread; and in that miraculous Feeding He typified the distribution of the Bread of Life in the Holy Eucharist, even unto the end of the world; and He had thus prepared His hearers for His discourse on the Holy Eucharist in the Synagogue at Capernaum" (*Wordsworth*).

"But the multitude is not willing to give up their notion. They, indeed, notice that He is demanding something of them in the name of God, and hope, that if they will do what He demands, He will satisfy their wishes also. Therefore they ask what the divinely intended works are, which He seemed to demand as a condition for this" (*Weiss*).

Verse 29.—"Believe on Him", etc. The only requirement was to believe on the Messiah whom God had sent to carry out the Purpose of Redemption.

Verse 30.—"What doest thou for a Sign", etc. Their requirement of a Sign when but a day removed from the stupendous Sign of the Miraculous Feeding showed their unreasonableness and depravity. Jesus might have added a thousand Signs to no purpose.

Verse 31.—In their challenge they pointed to the fact that God had accredited Moses, "the first typical savior of the people", by sending through him the manna in the wilderness, which in the Scriptures (Psalm lxxviii. 24) is expressly called "the bread of life". Jesus' answer was, that the manna was not the real bread from heaven, but only typical of it; that the Father alone gives the True Bread from heaven (v. 32).

Verse 33.—"Giveth life unto the world". This bread from heaven, which God "is giving" (continuously), is not for a narrow race, but "for the life of the world" of humanity, dead spiritually (v. 35) and eternally (vv. 39, 40).

Verse 35.—"I am the bread of life", etc. To their eager and ignorant demand for

Exposition of the Scripture

Jesus now made it plain to them that God demanded that they should believe in Jesus as His Messenger, and accept His further Teachings concerning His Sacrificial Death as the *second essential*, if they would attain to the Messianic Salvation. He gradually led up to this latter doctrine and made it the Test.

a. He showed that *His superiority to Moses* appeared in the spiritual and eternal nature of the true Bread of God from Heaven, which He Himself is, of which the Manna was only a faint type,—leading them to ask it (superficially) as a constant gift (vv. 30-34).

b. Then, advancing a step, He pointed out the necessity of *Faith in Himself*, as the Bread of life, since He had *come down from Heaven* to satisfy the hunger and thirst of the Soul (v. 35).

c. Notwithstanding His Signs, and though “they had seen *even Him*” “Who had come from heaven”, they believed not; still He had come down to carry out the Father’s purpose of grace, which was that *all who should “behold” the Son and believe on Him*, should have everlasting Life (vv. 36-40).

2. SECOND QUESTION AND ANSWER:—How could the Son of Joseph Come Down from Heaven?— He is not the Son of Joseph, but the Incarnate Son of God, Sent by the Father *to give His Flesh*, as the Lamb of God, *for the Life of the World* (ch. vi. 41-51).

(1) A murmur which arose in the assembly, because of His Teaching that He came down from heaven to do the Will of His Father, led to the *Second Question*, which forced Jesus to declare that their moral perversity made them incapable, *without the drawing of the Father*, either to understand or receive Him as having come down from heaven (ch. vi. 41-46).

a. They scout His Claim to have come down from heaven as inconsistent with His well-known earthly descent, and therefore incredible (vv. 41, 42).

By their question, “Is not this Jesus, the Son of Joseph?” they sought to discredit

Explanatory Notes and Suggestions

the bread (v. 34)—which they still regarded “as a wonderful, but material food”—these words of Jesus were a dreadful disappointment. Nevertheless this was the goal to which they must be led: The one work that God demands is *Faith in Jesus Himself as the Messiah, the Bread of Life*.

Verses 35-37.—Coming to Him and believing on Him are the one only sure way of satisfying eternally the hunger and thirst of soul.

Verses 38-40.—Jesus explains His object in coming “down from heaven”, and becoming incarnate,—to “do the Father’s will”, i. e., to carry out His Purpose of Redemption, that through Him all believers might attain Everlasting Life and the Resurrection of the just.

The Son came down from heaven, not to do His own will, but the Father’s. Because of this He could say: “The perfect harmony of purpose between me and my Father ensures to *me* that many shall come to me; and it ensures to *them* that all who come shall be welcomed by me, and raised both in soul and in body to the enjoyment of eternal life” (*Par. Bible*).

“Not His ascending a throne, as they expected and demanded, but the awakening to a new life in the present, was the will of God as the condition for the completion of redemption . . . His auditors began to murmur, since He, whose earthly parents were so well known to them, could not have come from heaven” (*Weiss*).

Verse 41.—“The Jews”, etc. This murmuring showed that “the crude half-faith of the Galileans was degenerating into unbelief”. John, therefore, immediately traces the cause of it to “the Jews who were always in his eyes the representatives of unbelief”, and who during the Galilean Ministry conducted a campaign against Jesus from Jerusalem. See Matt. v. 1; etc.

“The Son of Joseph?” etc. To this insinuation against the virgin birth, as taught by Matthew and Luke, Jesus’ contention that He came down from heaven is a sufficient answer.

Exposition of the Scripture

Him—forgetting all about the Sign they had witnessed but yesterday.

b. Without replying directly to their objection, Jesus *pressed home the point He had been making*: their murmurs showed that they had not been drawn by the Father to believe on the Son as the Author of eternal life; such faith the Scriptures affirm can come only as a result of special Divine teaching that reveals God to His children (Isa. liv. 13), though not with the full vision which the Son has of the Father (vv. 43-46).

(2) Returning again to His main subject, Jesus repeated, with a "Verily, verily", His affirmation that He is the Bread of Life, the only Source of Eternal Life *through the giving of his Flesh for the Life of the World* (ch. vi. 47-51).

a. To this emphatic repetition He added the assurance that he who believed on Him already *had* everlasting life; contrasting Himself, the true Bread from heaven, with the manna that could not save their fathers from death (vv. 47-50).

b. He will indeed give the "*Living Bread*", i. e., the Bread possessing and giving life", that Bread being His own Flesh (v. 51).

This expression concerning His Flesh—which introduced to the more direct explanation of the Sign of the Miraculous Feeding, symbolical of His Sacrificial Death as the Lamb of God—resulted in Open Strife, and suggested the *Third Question*, this time coming from the Jews, probably emissaries of the Sanhedrin sent into Galilee to watch Jesus.

3. THIRD QUESTION AND ANSWER:—How can this Man give His Flesh to eat?—He is not a mere Man, but the "Son of Man", the Son of God Incarnate Who will give His Flesh for the Life of the World by His Sacrificial Death for Sin.—Ch. vi. 52-59.

(1) In answer to their question Jesus connected His Life-giving Power with His own *giving up of His Life* for the Life of the World, and affirmed that the *Personal*

Explanatory Notes and Suggestions

Verse 44.—"No man can come", etc. Jesus repeated the charge of carnal unbelief (see verses 26, 27; etc.), and intimated that in their case it had attained such a criminal degree that they had practically placed themselves beyond the reach of salvation. Sin against light and love may be persisted in until the will of the sinner becomes *fixed in evil*. This is the lesson of Jewish History.

"Except the Father", etc. It is a matter of common observation that in the highest Christian experience the sense of absolute dependence upon the grace of God for salvation is found along with the consciousness of freedom and responsibility. "The reconcilableness of God's influence upon the will with the free agency of man involves no *practical* difficulty; for man is distinctly conscious of his freedom. "Our Lord presupposes this; for He is *blaming* His hearers for rejecting Him."

Verses 45-46.—"It is written", etc. He argues from prophecy (Isa. liv. 13), that "it is God Himself who, through the workings of His grace in His words and deeds, has taught men to recognize Jesus as His only begotten Son". Yet the Son alone has had the perfect revelation that comes from *seeing* God; and God alone can teach one to find in the Son the perfect revelation of God.

Verses 47-50.—"Verily, verily, . . . I am the bread of life", etc. Jesus here returned to His main theme, and compared His own Mission from the Father with the giving of the manna. The very purpose of His coming was to effect what the manna could not do.

The unseemly and bitter strife of the *Jews* among themselves accounts for this teaching being addressed directly to them. This inexplicable claim not only dazed the Jews but angered them. *What could He mean?* This led Jesus to bring out *another aspect of the Sign*, namely, *its relation to Death through Sin*: Bodily death is "the punishment of sin, and leads to eternal condemnation", i. e., to the infinitely worse thing *spiritual death*. The only possible deliverance from this is through His Sacrificial Death.

Exposition of the Scripture

Appropriation of this Gift by Faith is the only way to individual Salvation (ch. vi. 51-55).

a. A violent altercation, showing two parties, followed this new and (to them) disappointing revelation (verse 52).

b. The strife among the Jews led Jesus not only to reiterate His Claim, but to put it in *the more concrete form*, of eating His flesh and drinking His blood, and making this mysterious act *the condition of life* (vv. 53-55).

(2) He described the Transforming Effect of this Appropriating Faith, as a vital and eternal Union between Himself and Believers, resembling that between the Father and Himself (ch. vi. 56-58).

This explanation of Jesus brings out the full symbolical meaning of the Eucharistic Sign of the day before, in which He had put Himself in the place of the Paschal Lamb, and had at the same time foreshadowed the subsequent institution of the Lord's Supper.

Verse 59 may indicate that this closed the discussions in the Synagogue (at Capernaum?), and that what follows took place elsewhere.

4. FOURTH QUESTION AND ANSWER:—Who Can Listen to this Saying?—Those to whom the Spirit of the Ascended Son of Man shall give Life and Faith.—Ch. vi. 60-65.

(1) Jesus met their questioning, when they expressed *doubt of the possibility of any such thing*, by a still more emphatic affirmation that there is no Salvation possible except through spiritual Participation by Faith in His Atoning Sacrifice (ch. vi. 60-63).

(2) His concluding word, which led many to Forsake Him, was, that no amount of Evidence could convince the Unbelieving and False; for there can be no Faith until the heart is changed and drawn by the Father (ch. vi. 64, 65).

Explanatory Notes and Suggestions

Verses 52, 53.—The Jews rightly add "eat" (*phagein*), borrowing it from the preceding context; but show that they did not understand the enigmatical statement of Jesus.

"Instead of explaining the *how* of their question, Jesus sets before them the absolute necessity of their partaking, and pushes to an extreme the seemingly paradoxical requirement; for He now adds the *drinking of His blood*, in order thus to bring more prominently into view the reference to His death, and its life-giving power to be experienced by believing appropriation" (*Meyer*).

Verse 55.—"For my flesh is *true food*", etc. This is the reason why the partaking of them is eternal life.

"Food and drink are not here mere metaphors;—rather are our common material food and drink mere shadows and imperfect types of this only real reception of refreshment and nourishment into the being" (*Alford*).

"By drinking through faith at the fountain of the expiation obtained by the blood of Christ, and by nourishing oneself through the Spirit on the life realized in His flesh, we contract a union with Him through which His person dwells in us and we in it" (*Godet*).

The discussion that follows took place with His many disciples (in the wide sense) in the region of Capernaum. The last declaration blasted all their false Messianic hopes, and widened the breach beyond possibility of repair. Who could even listen to so preposterous a requirement?

Verse 61.—"Doth this thing cause you to stumble?" "Stumble" is here to be taken in its gravest sense. The question of Jesus, "What then?" may be resolved into either of two: "Will not your offence cease then?" or, "Will you not then be still more offended?" Would not His disappearance blot out all their false Messianic hopes?

Verse 66.—"From that moment", etc. "It was necessary to remove everything which, in this mass, was not decided to go with Him on the pathway of the crucifixion and towards a wholly spiritual kingdom" (*Godet*).

Exposition of the Scripture

"Their pretended faith is, in its essence, in the case of some of them, as He mildly expresses Himself on purpose, only unbelief. For to regard Him as the Messiah, such as they desire Him, was certainly not the faith which He demanded, and which He had tried to implant in them" (*Weiss*).

Explanatory Notes and Suggestions

The Teaching of Jesus, that He is the Sacrifice for the Sin of the World, brought the Galilean Crisis of Unbelief recorded in this Chapter; as the Teaching of the true Mission of the Messiah as the Son of God Incarnate, One with the Father in carrying out the Purpose of Redemption, had brought the Crisis a year before in Jerusalem (ch. v.).

III. John closes this Scripture by recording Jesus' Initiatory Step in the Founding of the True Kingdom, made up of Believers,—for which the Sifting of Jesus' Followers in Galilee, and the Second Sign, the Rescue of the Disciples in the Night-Storm, had prepared.—Ch. vi. 66-71.

What to worldly vision had seemed to give promise of a Great Kingdom had thus suddenly vanished. Jesus then turned to His True Followers, now represented by the Twelve for whose Rescue and Confirmation He had the night before put forth His Almighty Power. These were to constitute the Messianic Kingdom He had come to found.

John records *Two Acts* of Jesus in their preparation for founding the Kingdom: a Confession and a Sifting.

1. Jesus began with the Test Question, "Will ye also go away?" to which Simon Peter responded for the Twelve in a Confession of Faith that gave strong expression of Loyalty and Devotion.—Ch. vi. 66-69.

He added the reasons for their adherence: (1) There was none other to whom they could go for that eternal life (v. 68); (2) They believed Him to be the Messiah, the Holy One of God (v. 69).

2. Jesus ended with the Sifting; for the little band must be pure and consecrated.—Ch. vi. 70, 71.

There was one among them, an adversary, Satan's chosen instrument (see xiii. 27), who must be eliminated.

Nothing short of the profoundest faith in Jesus' Messianic Mission and Credentials could fit them for the perilous task before them,—of which the Storm on the Lake was only a faint adumbration.

"In consequence of these last declarations of Jesus, which had destroyed all the hopes of these people for their future, many of His followers turned their backs upon Him . . . and hence gave up their former discipleship. In reality, this was the case with the great majority of the people, whom Mark (viii. 28) had shown . . . no longer regarded Jesus as the real Messiah Himself, since He refused to be the Messiah in their sense" (*Weiss*).

Verse 68.—"Simon Peter". The "Simon", the unstable one of two years before (see i. 42), had begun to grow into the "Peter" of the Master's prophecy. After the denial he is "Simon Jona" again (xxi. 15-19).

Verse 69.—"The Holy One of God". The True Messiah, set apart, sent and accredited by the Father.

Verse 70.—Mark the difference between those "chosen" and "drawn" by the Father, and "those who follow from motives of curiosity".

Verse 71.—"Judas", etc. Notice that the traitor was of Kerioth in Judea, the only native of Judea among the Disciples. The work of elimination began here, just after the symbolical Passover Feast on the Sea of Tiberias; it was completed in Jerusalem in the closing scenes of Jesus' Ministry.

"This *Initiatory Step* was prepared for by the Two Signs of this Study. *The Founding of the Kingdom*, the Building of the Church, took place later, after Jesus' Withdrawal from Galilee; and is recorded by Matthew (xvi. 13-20). The principles of historical criticism are against confounding the two.

Part Second :

The Incarnate Word in Deadly Conflict with Jewish Unbelief

Chapters vii. 1—xii. 50.

Introductory to Studies Ninth to Seventeenth—Jesus, as the Light and Life of the World, Rejected by the Jews.

In *Part First* (chs. i. 19—vi. 71), John records the Manifestations of the Incarnate Word everywhere, as the Messiah, the only way of Salvation and Eternal Life through His Atoning Sacrifice,—resulting in mingled Unbelief and Faith and the Sifting of His Followers.

In this portion of his Gospel John testifies for the confirmation of the Christian Faith, that Jesus taught from the very beginning (as did the Baptist before Him,) *the Essentials of Christianity*,—(1) His Divine Mission as the Messiah sent from Heaven by the Father to carry out His Purpose and Promise of Redemption; and (2) His Atonement for the Sins of the Whole World by His Sacrificial Death as the Lamb of God. By this teaching He sought to correct the false notions of the People, especially the Jews, concerning His Mission and His Messianic Kingdom.

In *Part Second* (chs. vii. 1—xii. 50), as stated in the January number (p. 58), John testifies to the Manifestations of *the Incarnate Word in Conflict with the Hostile and Apostatizing Jews*—in Occasional Visits to Jerusalem during the last Six Months of His Public Ministry,—resulting in the Mutual Rejection and Repudiation that led up to Jesus' Judicial Condemnation of the Jews and His Sacrificial Death.

It is the record of the Successive Self-Manifestations of Jesus in Jerusalem in *His Final and Official Appeals to the Apostatizing Jews for Acceptance as Messiah*. It opened to the Church and Christians the inner history of the hostile movement that furnished the explanation of *the Condition of Apostate Judaism*, as standing apart from and antagonistic to the Christians, at the time when John gave his Gospel to the Church.

The record of this Death-Grapple may be conveniently treated in *Three Sections*

of Two Chapters each. In these Sections are to be found *as many successive Appeals of Jesus as Messiah to the Jews*, Appeals backed by most convincing and thoroughly authenticated Signs,—in all of which the hostile Jews appear impatiently hastening "the Hour" of the final catastrophe.

In *Section First* John testifies of the Self-Manifestation of Jesus *at the Feast of Tabernacles*—Six Months before His last Passover—declaring and proving Himself *the Only Fountain of Everlasting Life and the Founder of the Kingdom of God through Deliverance from the Bondage* (not of Rome, but) *of Sin* (chs. vii. 1—viii. 59).

Jesus on this occasion officially presented Himself to the Jews as Messiah, Sent by His Father, and later proclaimed Himself in His Messianic Offer the fulfilment and completion of the great Symbols of the Feast—as the Fountain of Eternal Life and the Light of the World.

In *Section Second* John testifies that Jesus Manifested Himself as the Messiah by adding (probably immediately) to His former Signs, the most thoroughly and juridically authenticated one of all, *the Healing of the Man Born Blind*,—from which He proceeded to teach the Jews that He was the only Healer of Spiritual Blindness, the True Shepherd, and the Messiah carrying out the Purpose of the Father (chs. ix. 1—x. 42).

In *Section Third* the Evangelist records the later Manifestations of Jesus in the Culminating Sign of His Career, in *Raising Lazarus from the Dead*,—whereby the way was prepared for His Triumphal Entry as Messiah into the City of David, and His Official Claim in His Father's House to be the Messiah—which subsequently led to his Condemnation and Death at the hands of the Apostate Jews (chs. xi. 1—xii. 50).

NINTH STUDY.—JESUS' MESSIANIC APPEAL TO THE JEWS:—THE SELF-MANIFESTATION OF JESUS, DURING THE FEAST OF TABERNACLES, IN HIS PROLONGED FINAL APPEAL TO "HIS OWN" FOR ACCEPTANCE AS MESSIAH,—SETTING HIMSELF BEFORE THEM AS THE FULFILMENT OF THE MEANING OF THE FEAST IN ITS SYMBOLS OF REDEMPTION.—CHS. vii. 1-viii. 1.

I. The Historical Occasion of Jesus' Going up to Jerusalem to the Feast, and His Claim,—with apparent Premonitions of His Coming Hour.—Ch. vii. 1-13.

1. His Wandering Ministry, and the Unbelief and Worldly Ambition of His Brethren
Ch. v.

1. And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him.

Motives Urged

2. Now the feast of the Jews, the feast of tabernacles, was at hand. 3. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. 4. For no man doeth anything in secret, and himself seeketh to be known openly. [Some ancient authorities read, *and seeketh it to be known openly*]. If thou doest these things, manifest thyself to the world.

Reasons for Delay

5. For even his brethren did not believe on him.

6. Jesus therefore said unto them, My time is not yet come; but your time is always ready. 7. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. 8. Go ye up unto the feast: I go not up yet [some ancient authorities omit *yet*] unto this feast; because my time is not yet fulfilled.

9. And having said these things unto them, he abode *still* in Galilee.

2. His later Going up to Jerusalem and the Eager Public Interest in Him

In Secret

10. But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.

Divided Opinions

11. The Jews therefore sought him at the feast, and said, Where is he? 12. And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray.

13. Howbeit no man spake openly of him for fear of the Jews.

II. Jesus, at the Middle of the Feast, Officially Assumed the Messiah's Place as an Authoritative Public Teacher in His Father's House,—which was followed by the Public Challenge of His Claims and the first Judicial Action of the Sanhedrin.—Ch. vii. 14-36.

Challenged by the Jewish Rulers, Jesus Defended His Teaching and Conduct

14. But when it was now the midst of the feast Jesus went up into the temple, and taught.

1. Teaching of Jesus on the Origin of His Doctrine:—From Heaven—Its Tests

Challenge

15. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?

(1) Not His Own—to be Tested by Obedience—Self-confirming

Teaching of God

16. Jesus therefore answered them, and said, My teaching is not mine, but his that sent me.

17. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or *whether* I speak from myself. 18. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.

19. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?

20. The multitude answered, Thou hast a devil [Gr. *demon*]: who seeketh to kill thee.

(2) Confirmed by His "Works", Sanctioned by Scripture

Sabbath Law

21. Jesus answered and said unto them, I did one work, and ye all marvel. [Or, *marvel because of this. Moses hath given you circumcision.*] 22. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. 23. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?

24. Judge not according to appearance, but judge righteous judgment.

2. *Discourse on His own Divine Origin:—Sent by the Father*

Rising Doubt 25. Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? 26. And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? 27. Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.

Claim Renewed 28. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. 29. I know him; because I am from him, and he sent me.

Violence Proposed 30. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. 31. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done?

Officers Sent 32. The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him.

3. *Discourse on His Departure to Him Who Sent Him:—Their Probation*

"Going Away" 33. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. 34. Ye shall seek me, and shall not find me: and where I am, ye cannot come.

Warning Derided 35. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among [Gr. of] the Greeks, and teach the Greeks? 36. What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

III. *Jesus, on the Last and Great Day of the Feast, Officially Offered Himself as the Messiah, the Fountain of Eternal Life,—which was followed up by the utter Baffling of the Plot of the Sanhedrin.*—Chs. vii. 37—viii. 1.

Invitation to the Thirsting World—fulfilling Symbol of the Smitten Rock

The Great Offer 37. Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given [some ancient authorities read, *for the Holy Spirit was not yet given*]; because Jesus was not yet glorified.

1. *The Results of the Messianic Offer with the Multitudes—Division and Indecision*

Who is He? 40. Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. 41. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? 42. Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?

Division 43. So there arose a division in the multitude because of him. 44. And some of them would have taken him; but no man laid hands on him.

2. *The Results with the Sanhedrin—Plan Miscarries, Breaking up their Session*

Officers' Report 45. The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? 46. The officers answered, Never man so spake.

47. The Pharisees therefore answered them, Are ye also led astray? 48. Hath any of the rulers believed on him, or of the Pharisees? 49. But this multitude which knoweth not the law are accursed.

Defense of Jesus 50. Nicodemus saith unto them (he that came before, being one of them), 51. Doth our law judge a man, except it first hear from himself and know what he doeth?

52. They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet. [Or, see, for out of Galilee etc.]

Defeat 53. [Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.] And they went every man unto his own house: 1 but Jesus went unto the mount of Olives.

Exposition of the Scripture

This Scripture opens with the *Change of the Center of the Public Activity* of Jesus from Galilee to Jerusalem and the *beginning of the Final and Fatal Conflict of the Incarnate Word with Jewish Unbelief*. John's record of the Progress of this Conflict occupies Chapters vii.-xii.

The Themes of the Ninth and Tenth Studies—as set forth in the Analysis of the Scripture printed above—are offered to bring out more clearly the *Progress of the Conflict in its Opening Stage*:

(1) Jesus' Official Appeal to the Jews During the Feast, for Acceptance as Messiah (chs. vii. 1-viii. 1);

(2) His Subsequent Public Defence of His Claims, before the Jewish Officials (chs. viii. 2-59).

The *Ninth Study* takes up:

(1) The Historical Occasion and the Reasons for Jesus' Visit to the Feast (ch. vii. 1-13);

(2) His Official Assumption, at the Middle of the Feast, of Messiah's Place as the Authoritative Public Teacher in the Temple (ch. vii. 14-36);

(3) His Official Offer of Himself, on the Great Day of the Feast, as Messiah, the Fountain of Everlasting Life (chs. vii. 27-viii. 1).

This furnishes the *Natural Divisions of the Study*.

Explanatory Notes and Suggestions

The Discourse of Jesus on the Sign of the Miraculous Feeding (considered in the Eighth Study) furnishes the only adequate explanation of the Crisis in Galilee.

The Transfer of Activities to Jerusalem, at the season of the Feast of Tabernacles, was well-timed to meet the needs of Jesus' Mission as the Messiah. This Feast—in commemoration of the Journey of Israel through the Desert, and of the ingathering of the First-Fruits—Josephus calls "the most holy and the greatest of festivals". Its well-known Symbols furnished the most perfect means whereby Jesus was to make His Appeal to the Jews for Acceptance as their Messiah.

From the conditions (as set forth in verse 1), the Transfer involved Conflict.

The Opening Stage of the Conflict is narrated in Chapters vii.-viii., and centers in the *Feast of Tabernacles*, Six Months before the last Passover in Jesus' Public Ministry. Godet suggests on this basis, as divisions for study:

(1) The Occurrences before the Feast (ch. vii. 1-13);

(2) The Events during the Feast (ch. vii. 14-36);

(3) The End and Results of the Feast (chs. vii. 37—viii. 59).

The Jerusalemites had been kept familiar with the wonderful success of Jesus' Galilean Ministry, by their Official emissaries sent from Jerusalem and their resident friends in Galilee. Even the long absence of Jesus from the Feasts seems to have enhanced the interest in Him.

I. John sets forth the Historical Occasion of Jesus' Going up to Jerusalem to the Feast and Pressing His Messianic Claim,—with apparent Premonitions of His Coming Hour.—Ch. vii. 1-13.

The principal Ceremonies of the Feast explain the Scripture of the Study. They vividly recalled the Experiences in the Wilderness. "The City and its environs resembled a camp of pilgrims". "A libation which was made every morning in the Temple, recalled to mind the waters which Moses had caused to spring forth from the rock. Two candelabra, lighted at evening in the court, represented the luminous cloud which had given light to the Israelites during the night" (Godet).

Golden Text.—John vii. 37, 38.

Place.—In Galilee and in Jerusalem in the Temple.

Time.—The Eight Days of the Feast, in October, A. D. 29.

If the Feast of Chapter V. was the Second Passover of Jesus' Public Ministry, and He did not go up to the Third, there seems to be no record of His having attended the Feasts for a year and a half. The Galilean Ministry belongs in this in-

Exposition of the Scripture

The Eighth Day was made the Great Day by combining these Symbols conspicuously with the Burnt-Offering of the Daily Sacrifice. Jesus beheld in all this a Revelation of His Messianic Mission.

1. John connects the Transfer to Jerusalem at the Feast of Tabernacles with the Wandering Character of Jesus' Ministry, and the Unbelief and Worldly Ambition of His Brethren according to the Flesh.—Ch. vii. 1-9.

(1) This Wandering Ministry had become ineffective in Galilee; in Judea both ineffective and dangerous (ch. vii. 1).

(2) Because of this Crisis His Unbelieving Brethren urged Him to take advantage of the Feast of Tabernacles to transfer His Ministry from Galilee to Jerusalem,—hoping that Publicity would result in a National Messianic Movement there, from which they themselves might profit (ch. vii. 2-5).

(3) Jesus declined to go up with them *then*, on the twofold ground: that the world hated Him; that the appointed Hour for such a movement had not yet come (ch. vii. 6-9).

2. John records Jesus' Going up to the Feast privately later, and portrays the eager Public Interest in Him, while He remained apparently concealed and certainly incognito until the Middle of the Feast.—Ch. vii. 10-13.

(1) Jesus went up Privately, and as it were Secretly, for reasons connected with His Mission (it is not said that He remained concealed in *Jerusalem*) (ch. vii. 10).

(2) The eager Expectation of the Jewish Rulers, and the Murmurings and Disputings of the disappointed Crowds, showed that His precautions had been well taken (ch. vii. 11, 12).

(3) Nevertheless, dread of the Jewish Officials whose decree of Excommunication hung over them, prevented any one from boldly and openly declaring for Jesus (ch. vii. 13).

Explanatory Notes and Suggestions

terval, ending with the Feeding of the Five Thousand. *The Perean Ministry, or Ministry of Wandering*, centers about, or begins with, the Crisis in Galilee. The Withdrawal to Cesarea Philippi, where the foundation of the Kingdom, initiated in Chapter vi. 67-71, was completed; the withdrawal to the Gentile World (Tyre and Sidon); the transfer around the Lebanon range to Decapolis; and most of the incidents recorded in Luke ix. 51-xviii. 30, find their places here.

Verse 1.—"Walked in Galilee". The verb is *peripateo*. The Ministry of Jesus had taken on this Peripatetic character in both Galilee and Judea, but in Judea only was He threatened with Death,—therefore He had continued to make Galilee the Center of His Activities.

Verse 2.—"His Brethren", etc. Of the family of Joseph (James and Josés and Simon and Jude, see Matt. xiii. 54-56), who did not believe on Him at this time, although later, in Acts i. 14, they appear as believers.

Verse 3.—"Depart Hence", etc. They urge that He is wasting His energies on Galilee, when unspeakable possibilities awaited Him in Judea.

Jesus gave as His reason for not going with His Brethren, that the Hour for revealing Himself and entering upon His great final Conflict with Jewish Unbelief had not yet fully come. In the brief interval He no doubt received intimation from the Father, on whose will He was waiting, that His Hour had come.

Verse 8.—"I go not up", etc. Literally, "I am not (at present) going up".

Verse 10.—"Not publicly", etc. He avoided the great concourse of people that thronged the roads to Jerusalem (see Luke ii. 44) on their way to the Feast. The Twelve probably went up also (see ch. ix. 12), but perhaps in smaller groups.

"Nothing was any longer said of His Messianic Character. He had declined to be what alone they could understand by the Messiah" (*Weiss*).

Verse 13.—"No man", etc. True only of the favoring side; the others spoke openly and loudly enough.

II. Jesus, at the Middle of the Feast, Officially Assumed the Messiah's Place as a Public Teacher in His Father's House,—which was followed by the Public Challenge of His Claims by the Sanhedrin and the first Judicial Action.—Ch. vii. 14-36.

Exposition of the Scripture

This passage contains *three Teachings*, or Discourses, or Conversations, of Jesus,—"interrupted and in part called forth by the remarks of his hearers". They have to do with *objections* made to His Teaching, His Origin and His Announced Departure.

1. His First Discourse was concerning the Origin of His Teaching,—Refuting the Charge that it was His own, and Showing it to be from God.—Ch. vii. 15-24.

(1) At the Middle of the Feast, Jesus took His place in the Temple, as the Messiah *the One Authoritative Teacher from God* (ch. vii. 14, 15).

He proceeded to refute the implied assumption that He was a mere man and His teaching His own.

(2) His Answer to the Rulers was that His teaching was not His own but like His Commission Divine; and that it admitted of a Decisive Test (ch. vii. 16-18).

It was to be tested *experimentally*, i. e., by obeying it as God's requirement; and not by malignant hostility that would shut up the soul against it.

(3) Taking up the Charge that He was a madman, Jesus proceeded to urge His "Works" as showing His Divine Mission, especially the Sign of the Healing of the Cripple, which He had before presented (see ch. v.) as His Messianic Credentials (ch. vii. 19-24).

He justified that Healing on the Sabbath day by the Mosaic Law, on the ground that it was not so much a violation of the Sabbath Law as their practice of Circumcision on that day.

2. His Second Teaching was concerning His own Divine Origin, in which His Declaration that He Came from Heaven was so loud and emphatic, that the enraged Sanhedrin at once sent Officers to Seize Him.—Ch. vii. 25-32.

(1) "Such Freedom and Ecstasy in the Preaching of Jesus struck some of the dwellers in Jerusalem with surprise, and led them to Questioning and Doubt concerning His Origin (ch. vii. 25-27).

Explanatory Notes and Suggestions

Verse 14.—"And taught". It was not as a private individual, but *officially as the Messiah*, that Jesus entered the Temple and "taught there", i. e., "*was teaching*", making a business of it (vii. 14). As the Word He was the one only Revealer of God, the Light of the World.

As the Incarnate Word He was the Revealer of Redemption, the Truth. He was the one Supreme Teacher whose teaching function culminated in His Mission as Messiah. He here authoritatively assumed His own Place in His Father's House.

Verse 14.—"The Jews", i. e., the Rulers, knowing that Jesus had not received any Rabbinical teaching (*Meyer*), were astonished beyond measure by "the boldness and skill with which He handled the Scriptural declarations".

Verse 15.—"How knoweth", etc.? The question of the Rulers was, not only an expression of amazement, but also an Official Challenge.

Verse 20.—"Thou hast a demon", etc. His answer to the Rulers involved a reference to the Healing of the Cripple on the Sabbath, and their purpose at that time to kill Him (ch. v. 18); which led those who had come up to the Feast, and were not aware of the designs of the Rulers, to think Him a madman.

Verse 24.—"Judge not", etc. They should not judge superficially; a moral work like the Healing of the Cripple was infinitely more important than a mere ritual act.

Verse 25.—"Of Jerusalem", etc. *Doubt concerning the Origin of Jesus* was raised by some of the Jerusalemites (as distinguished from the Country People), who knew the Designs of the Rulers and the reputed Origin of Jesus; but held the prevalent notion that the Messiah "would appear in an unexpected manner".

Verse 28.—"Jesus therefore cried", etc. The Greek word expresses "a high elevation of the voice, which is in harmony

Exposition of the Scripture

(2) Jesus' emphatic Declaration was that *He was the Messiah*: "Come from the Father and sent by Him; Whom He knew but of Whom they were ignorant" (ch. vii. 28-32).

The Sanhedrin were enraged by the impression Jesus had made on the People whom they overheard murmuring (verse 32), and determined to deliver them from His influence.

3. Jesus' Third Teaching was concerning His Speedy Departure: As the Messiah He is to go to the Father Who Sent Him; and Warns them to give Immediate Heed.—Ch. vii. 33-36.

(1) He announced to the Sanhedrin His speedy Return to the Father, where He will be beyond their reach; but urges them as the representatives of Judaism to take advantage of the brief season of probation (ch. vii. 33, 34).

(2) To this Appeal they have no direct Response, but only a derisive Discussion among themselves, "either misunderstanding or perverting His words" as referring to a flight from the country (ch. vii. 35, 36).

III. *Jesus, on the Last and Great Day of the Feast, Officially Offered Himself as the Messiah, the Fountain of Eternal Life, . . . which was followed by the utter baffling of the Plot of the Sanhedrin to Seize Him.*—Chs. vii. 37—viii. 1.

1. John opens with a Rehearsal of Jesus' Great Invitation to a Thirsting World, their Satisfaction to be accomplished through the Mission of the Holy Spirit.—Ch. vii. 37-39.

This was the Culmination and Consummation: Four Days unrevealed; Three Days of Official Teaching in the Temple; on the Eighth Day at the critical Hour, the Offer of Himself as the Savior of the World.

2. John records the Results of the Messianic Offer with the Multitudes,—Division of Sentiment and Indecision of Purpose.—Ch. vii. 40-44.

3. The Evangelist relates the Results of the Offer with the Sanhedrin—in the Baf-

Explanatory Notes and Suggestions

with the solemnity of the following declaration. The words, 'in the Temple', call to mind "the fact that it was under the eyes and even in the hearing of the Rulers that Jesus spoke in this way" (*Godet*).

That He reached both the People and the Rulers is made plain, by the effort of the former to lay hands on Him, and the official sending of Officers by the latter in their rage to Seize Him (see verses 30-32).

The Progress in this Threefold Teaching of Jesus is easily discerned. In the *first*, explaining the Origin of His Teaching, He is on the *defensive*; in the *second*, in declaring His Divine Origin, He *protests* against the objection; in the *third*, on the occasion of the plan of the Rulers to Seize Him, in announcing to the Rulers His *Departure*, He utters a solemn *warning*.

Their question, "Will He go to the Dispersion among the Greeks and teach the Greeks?", was, like the saying of Caiaphas, (John xviii. 14), an unconscious prophecy; which when John wrote this Gospel "was finding its accomplishment with respect to them in a striking and awful manner before the eyes of the whole world" (*Godet*).

Besides the Deliverance from the Bondage of Egypt, which symbolized the Redemption that Jesus came to work, the Feast of Tabernacles held up before the people in symbolic form the Water from the Rock in the Desert, for quenching their thirst, and the Pillar of Fire, for their guidance. Jesus here presents Himself as the Fountain of Living Waters fulfilling the first of these Symbols; and in Chapter viii. as the Light of the World, fulfilling the other.

Verse 40.—"Some," etc. There was great diversity of Views. Some thought Him the Messiah; others would have taken Him; but no man laid hands on Him, for His Hour had not come.

Verse 46.—"The Officers answered", etc. The impression had been absolutely over-

Exposition of the Scripture

fling of their Plot to Destroy Jesus and the Dissolving of their Session.—Chs. vii. 45-viii. 1.

(1) The Officers sent by the Sanhedrin to take Jesus were too deeply impressed by His Teaching to be able to lay hands upon Him; for which they were reproved by the Council—with an added Falsehood (ch. vii. 45-49).

(2) Nicodemus, one of their own number, demonstrated their Assumption False, by volunteering a Defense of Jesus (ch. vii. 50-52).

(3) Baffled in every purpose, the Sanhedrin Dissolved, and Jesus, as was His wont, went for the night to the Mount of Olives (ch. viii. 1).

The *First Battle* was ended.

Explanatory Notes and Suggestions

whelming. It was the Supreme Effort of the Incarnate Word to save the Jews from Apostasy and Doom.

Verse 48.—"Hath any of the Rulers", etc? Their falsehood was insinuated, in the so common "fallacy of interrogation", so as to avoid calling out the facts by a *direct assertion*.

Verse 49.—"But this multitude", etc. The Rulers were accustomed to apply to the common people such expressions as "people of the earth", "vermin", etc.; expressing the contempt of the scholars of that day for the unlearned.

Verse 53.—This passage (vii. 53-viii. 11) is bracketed as unauthentic in the Revised Versions; because it is not found in many of the best manuscripts.

TENTH STUDY.—APPEAL TO THE JEWS FOR ACCEPTANCE AS MESSIAH—CONTINUED:—JESUS' SUBSEQUENT PUBLIC DEFENCE, BEFORE THE PEOPLE AND THE JEWISH OFFICIALS, OF HIS CLAIM TO BE THE MESSIAH, THE LIFE AND LIGHT OF THE WORLD,—RESULTING IN THE JUDEAN CRISIS OF UNBELIEF, WITH ATTEMPTS TO TAKE HIM AND STONE HIM FOR BLASPHEMY; WHICH HE ESCAPED.—Ch. viii. 2-59.

I. Jesus, Returning Early the next Morning to His Public Teaching as the Messiah in the Temple triumphantly Thwarted the Jews' subtle Attempt to Entrap Him by their Problem of How to Deal with the Impure Woman.—Ch. viii. 2-11.

1. The Morning Teaching in the Temple, and the Rulers' Shrewd Scheme
Ch. viii.

[2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.

Council's Plot

3. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, 4 they say unto him, Master [or, Teacher], this woman hath been taken in adultery, in the very act. 5. Now in the law Moses commanded us to stone such: what then sayest thou of her?

6. And this they said, tempting [or, trying] him, that they might have whereof to accuse him.

2. The Scheme easily Thwarted by Jesus, and the Enemies Overwhelmed

First Writing

But Jesus stooped down, and with his finger wrote on the ground. 7. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

Second Writing

8. And again he stooped down, and with his finger wrote on the ground. 9. And they, when they heard it, went out one by one [an old manuscript has, "and they, when they read it, went out one by one"], beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst.

The Verdict

10. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? 11. And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

II. Jesus Officially Renewed His Claim to be the Messiah, in Two Addresses, to the Jews in the Temple. Manifesting Himself as the Light of the World, Commissioned by the Father to Teach and Judge them,—awakening thereby a Half-Faith but also rousing Opposition.—Ch. viii. 12-29.

1. First Address:—Meeting Objection—His Witness of Himself Unsupported

Light of the World

12. Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life

13. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true.

Two
Witnesses

14. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. 15. Ye judge after the flesh; I judge no man. 16. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

Therefore
Legal

17. Yea and in your law it is written, that the witness of two men is true. 18. I am he that beareth witness of myself, and the Father that sent me beareth witness of me.

Sent by
the Father

19. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father; if ye knew me, ye would know my Father also.

Triumph

20. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

2. Second Address:—*Their Rejection of His Claim due to their own Disabilities*

(1) *In their Destiny:—He Was Going to the Father: They Could not Follow*

21. He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.

22. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?

(2) *In their Low Nature:—"From beneath"—Without Faith in Him Doomed*

Faith, or
Death

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he* [or, *I am*], ye shall die in your sins.

25. They said therefore unto him, Who art thou?

Jesus said unto them, Even that which I have also spoken unto you from the beginning [or, How is it that *I even speak to you at all*].

(3) *In their Impending Judgments:—From the Father and True; Explained*

Made
Judge

26. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto [Gr. *into*] the world.

27. They perceived not that he spake to them of the Father.

The Five
Claims

28. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that [or, *I am*, or *I am he*: and *I do*] I do nothing of myself, but as the Father taught me, I speak these things. 29. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.

III. Third Address:—*Jesus as Messiah, the Judge and Witness, Tested the Half-Faith of the "Believers" among these Jews, by Exposing their Errors and Apostasies, and Reaffirming His own Divine Nature and Mission from the Father,—thereby bringing the Judean Crisis of Unbelief.—Ch. viii. 30-59.*

1. As Teacher and Judge He set forth the Truth and Condemned their Deadly Errors

(1) *First Error:—They Needed Freedom, not from Rome, but from Sin*

Freedom
by Truth

30. As he spake these things, many believed on him.

31. Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free.

33. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

The Son
Sets Free

34. Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. 35. And the bondservant abideth not in the house for ever: the son abideth for ever. 36. If therefore the Son shall make you free, ye shall be free indeed.

(2) *Second Error:—They are not true Children of Abraham—but Degenerates*

Seek to
Kill Him

37. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you [or, *hath no place in you*]. 38. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father [or, *the Father*: do ye also the things which ye heard from the Father].

39. They answered and said unto him, Our Father is Abraham.

Not Like Abraham Jesus saith unto them, If ye were [Gr. *are*] Abraham's children, ye would do the works of Abraham [some ancient authorities read, *ye do the works of Abraham*]. 40. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. 41. Ye do the works of your father.

- (3) *Third Error:—They are the Children, not of God, but of Satan—Apostates*
They said unto him, We were not born of fornication; we have one Father, even God.

Claims False *Their Treatment of Himself and His Teachings Proved His Charge*
42. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.

Like Their "Father" 43. Why do ye not understand [or, *know*] my speech? *Even* because ye cannot hear my word. 44. Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood [some ancient authorities read, *standeth*] not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof [or, *When one speaketh a lie, he speaketh of his own: for his father also is a liar*].

Truth Hated *The Truth hated because Truth, though backed by a Sinless Life, Proved it*
45. But because I say the truth, ye believe me not. 46. Which of you convinceth me of sin? If I say truth, why do ye not believe me? 47. He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God.

2. *Jesus, Witness from the Father, Reaffirmed His Testimony,—bringing the Crisis*

- (1) *Reply to the Abusive Charge that He is a Heretic and Possessed by a Demon*

48. The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil [Gr. *demon*]?

Had Not a Demon 49. Jesus answered, I have not a devil [Gr. *demon*]; but I honour my Father, and ye dishonour me. 50. But I seek not mine own glory: there is one that seeketh and judgeth. 51. Verily, verily, I say unto you, If a man keep my word, he shall never see death.

"Art Thou Greater?" 52. The Jews said unto him, Now we know that thou hast a devil [Gr. *demon*]. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. 53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

Tested by Conduct 54. Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; 55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. 56. Your father Abraham rejoiced to see [or, *that he should see*] my day; and he saw it, and was glad.

- (2) *The Messiah's Claim to Preexistence led to Violence and Withdrawal*

57. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was [Gr. *was born*], I am.

Rejected 59. They took up stones therefore to cast at him: but Jesus hid himself, and went [or, *was hidden, and went, etc.*] out of the temple. [Many ancient authorities add, *and going through the midst of them went his way and so passed by.*]

Exposition of the Scripture Golden Text.—John viii. 34-36.

The Theme of the Scripture of the Tenth Study has been stated to be—

Jesus' Subsequent *Public Defence*—before the People and the Jewish Officials, in the Temple—*of His Claim to be the Messiah, the Light of the World*—resulting in Attempts to Take Him and to Stone Him for Blasphemy, which He Escaped (ch. viii. 2-59).

Explanatory Notes and Suggestions

It was necessary for the Pharisees to eradicate the impression made upon the People by these scenes and discourses at the Feast of the Tabernacle. Their efforts and the way in which Jesus continued to press His Claims are recorded in ch. viii.

In the Ninth Study (ch. vii.) Jesus made His Official Appeal to the Jews in the Temple for their Acceptance of Him as their Messiah; in the Tenth, in Pressing His Claims, *He exposed the Erroneous Views that prevented their Acceptance.*

Exposition of the Scripture

Three Subjects present themselves for Study:

(1) The Thwarted Plot of the Rulers to entrap Jesus through the Problem of the Woman caught in Adultery (ch. viii. 2-11);

(2) Jesus' Manifestation of Himself as the Messiah in a New Aspect, the Light of the World, Commissioned of the Father to Teach and Judge Them (ch. viii. 12-29);

(3) Jesus' Official Teaching in the Temple, as Messiah, Judge and Witness, Testing the Half-Faith of "Believers", by exposing the False Jewish Notions of the Messiah, and combatting the Objections of the Hostile Rulers (ch. viii. 30-59).

Explanatory Notes and Suggestions

The story of the Woman may profitably be included in this Study. Weiss, the great textual critic, remarks concerning it: "This evidently is not a portion of the Gospel of John but is doubtless taken from the older tradition, and reports what must have taken place during the last visit of Jesus to Jerusalem". The question of its authenticity may be regarded as not altogether closed. In any event we are inclined to agree with the judgment of Godet, that "the incident is in every point worthy of the wisdom, holiness and goodness of Him to Whom it is attributed". It seems to us, moreover, that a careful study of it shows it to be an essential part of the narrative and discussion.

I. Jesus' Returning early the next Morning to His Public Teaching as the Messiah in the Temple, Thwarted the Jews' Attempt to Entrap Him by their wily Problem of How to Deal with the Impure Woman.—Ch. viii. 2-11.

1. The Early Morning Teaching in the Temple brought the Coming of the Multitudes to Hear Him, and found the baffled and angry Sanhedrin of the night before, ready with a New Scheme for securing Grounds for His Judicial Condemnation.—Ch. viii. 2-6.

(1) Although the Feast was ended, the Crowds were still in Jerusalem, and showed the sensation created by Jesus' Teachings and Claims by all hastening to The Temple to hear His further Teachings (ch. viii. 2).

(2) On their heels came the Representatives of the Sanhedrin, bringing a Woman, a most flagrant breaker of the Law of Moses, and demanding of Him what shall be done with her,—deeming that this would be for Him an Insoluble Problem (ch. viii. 3-6).

There was no possible doubt about the Sin; and none about the Mosaic Law applicable to it, the requirements of which they cited. They were sure that they had Him in their grasp.

2. The Scheme of the Rulers was easily Thwarted by Jesus, and His Enemies absolutely Overwhelmed.—Ch. viii. 6-11.

(1) Jesus' first Writing on the Ground merely led to impatient and clamorous Repetitions of their Demand; which He, rising up, met with a Challenge to the

Hengstenberg attributes this narrative to a believer who was an enemy of Judaism and wished to represent, under the figure of this degraded Woman, whom Jesus had yet restored, the Gentile World pardoned by grace. Others think that while it was in the original Gospel, it was omitted to placate the Jews.

Verse 5.—"To stone such", i. e., "adulteresses of this kind". The law of Moses is clear; the facts could not be doubted. "The adulterer, who in like manner was liable to death (Lev. xx. 10; Deut. xxii. 24), may have fled".

Verse 6.—"Tempting Him". Denoting a malicious tempting. "The insidious feature of the plan consisted in this: If He decides with Moses for the stoning, He will be accused before the Roman authorities; for, according to the Roman criminal law, adultery was not punishable with death. . . . But if He decides against Moses and against stoning, He will then be prosecuted before the Sanhedrin as an opposer of the (Jewish) law" (Meyer).

Verse 7.—"Without Sin". The only use of this word in the New Testament. Whether it here refers to sin generally, or to the particular sin of licentiousness of which the Woman was guilty, is not indicated by the word, but may be suggested by the context. Jesus had pronounced the

Exposition of the Scripture

Sinless Man among them to be the First to Cast a Stone at the Woman (ch. viii. 6, 7).

(2) Jesus again Wrote on the Ground, and the Accusers, "*when they Heard It*", went out conscience smitten, One by One, leaving Jesus alone with the Woman in the midst of the People (ch. viii. 8, 9).

The reading from the old manuscript, gives new meaning and force to the incident, and strengthens the internal claim to a place in the Scripture. He *knew* and wrote down the sins of these Rulers; they *read the record of their own lives*; and their silent slinking out was confession that His charges against them (Matt. xii. 29, etc.) were true. *Just such a Sign was needed.*

(3) The Conclusion, worthy of the Master, was a Refusal to act as a Judge for the Rulers who had shirked their Duty, and a Command to the Woman to Reform and Repent (ch. viii. 10).

Explanatory Notes and Suggestions

Jews a "wicked and adulterous generation" (literally, "race") (Matt. xii. 39; xvi. 4; Mark viii. 38).

Verse 9.—"When they heard it". Some one read and reported to the bystanders this unrecorded writing of Jesus. It was not the aimless scratching of a purposeless man. They learned what it was in this way; and it came home to them irresistibly.

Professor C. René Gregory, of Leipzig, the noted textual critic, mentions in *The Biblical World* an old manuscript which by a curious change of a single word in one of the sentences casts new light upon the story: "And they, when they *read* it, went out one by one". The suggestion of Professor Gregory is, that "Jesus wrote on the sand the *sins and crimes* which these accusers had themselves committed". It was thus a *Messianic exercise of Omniscience*; and therefore a Sign not to be gainsaid.

II. *Jesus, as He Continued Teaching in the Temple, Officially Renewed His Claim to be the Messiah, Manifesting Himself on this Occasion as the Light of the World, Commissioned by the Father to Teach and Judge them,—awakening thereby a Half-Faith but also rousing Opposition.*—Ch. viii. 12-29.

Jesus, in Manifesting Himself as the Light of the World, proceeded in Two Addresses to meet the Objections to His *Messianic Claims*, made by the Pharisees and by the Jews generally.

Jesus here presents Himself as the Fulfillment of the Second Great Symbol of the Feast of Tabernacles, translating it as it were, into His own person. He is the Life and Light of the Prologue.

I. In His First Address, answering their Objection that His Witness concerning Himself was Unsupported, He Reaffirmed His Claims, in the Consciousness of His Divine Mission.—Ch. viii. 13-20.

(1) He declared that His Testimony is confirmed by the Father Who sent Him; and being supported by Two Witnesses is therefore Legal by their own Written Law (ch. viii. 13-18).

(2) He met their frivolous and impious Mockery—pretending not to know who His Father was, although He had told them so many times—by a Reply that unveiled the Reason why they put so wicked a question—*They knew neither Him nor His Father* (ch. viii. 19).

(3) Uttered "in the Treasury", in the very ears of the Sanhedrin, it silenced these adversaries (ch. viii. 20).

Verse 13.—"The Pharisees", etc. The Pharisees, as the representative and ruling element in the Sanhedrin, urged this old objection which Jesus had fully answered long before (see ch. v. 30-47). He appeals to His Father's Testimony, and to His own Divine Consciousness of His Mission; making the Two Witnesses required by the Law.

Verse 19.—"Ye know neither me", etc. The reason for their unbelief He finds in their own ignorance of God and their moral obliquity.

Verse 20.—"In the Treasury", etc. The Treasury was so near the meeting-place of the Jewish Council, that His teaching must have been overheard. The "historical refrain", "no man took Him", is a sort of triumphal close (see viii. 20).

Exposition of the Scripture

2. In a Second Address to the Jews—perhaps on a later occasion—Jesus explained their Inability to Accept His Claim and Offer, by their own Disabilities which made vast Differences between them and Himself.—Ch. viii. 21-29.

(1) In Reference to their Destiny: He was going to the Father, to Whom they could not go (ch. viii. 21, 22).

(2) In Reference to their Low Nature: They were “from Beneath”, He “from Above”—which shut them out from Faith in Him, and assured their Dying “in their sins” (ch. viii. 23, 24).

To their mocking question, “Who art thou?”, He declared that He was what He had always told them (ch. viii. 25).

(3) In Reference to the Judgments awaiting them: These were from the Father and according to Truth; which they should understand when they had Crucified Him (ch. viii. 26-29).

Judgments against these Apostates were many and inevitable.

III. *Third Address:—Jesus as Messiah, the Judge and Witness, tested the Half-Faith of the “Believers” among these Jews, by Exposing their Errors and Apostasies, and Reaffirming His own Divine Nature and Mission from the Father,—thereby bringing the Judean Crisis of Unbelief.*—Ch. viii. 30-59.

In this Third Address of Jesus, which may have been delivered somewhat later than the others, He appears in *two Manifestations*:

(1) As the *Messianic Teacher and Judge*, dealing with false “believers”, by Exposing and Condemning them (ch. viii. 30-47);

(2) As the *Messianic Witness* Sent from the Father, who meets their Abuse by Reaffirming His Testimony of His own Pre-existence and Divine Dignity (ch. viii. 48-59).

i. It was as Messiah, *the Teacher and Judge*, that Jesus set forth the truth and condemned their deadly Errors,—seeking thereby to open the eyes of these mistaken “Believers” and to correct their False Notions of the Messiah’s Kingdom.—Ch. viii. 30-47.

Explanatory Notes and Suggestions

In His Second Address to the Jews, Jesus proceeded to explain why they rejected His Claims as Messiah. The difficulty was in themselves, their character opening an impassable gulf between them and Him.

Verse 21.—“I go away”, etc. They would wish Him back again (see. ch. vii. 34), but in vain. They must then perish and be eternally separated from Him (ch. xiii. 33).

Verse 23.—“Ye are from beneath”, etc. Jesus’ reply was that their earthly character showed that they already belonged to that world and must perish.

Verse 26.—“Many things . . . to judge”, etc. “These judgments are part of the message of Him who is true. They must therefore be spoken, painful though they may be”.

Verse 28.—“When ye have lifted up”, etc. When it was too late they would learn by having crucified “the Son of Man”, the saving truths connected with His Sacrificial Death, which they now refuse to hear.

In His successive Addresses, in the exposition and defense of His Messianic Character and Claims, Jesus naturally took up the subjects discussed from various points of view. In the bare abstracts that John gives of the discourses, it is also natural that he should bring out the points of difference instead of repeating what he has already reported.

In this Third Address Jesus, as Teacher and Judge and as Witness, undertakes to set the so-called “believers” right, in order to save them from destruction by their False Faith.

Verse 30.—“Many believed”, etc. It is evident that there was a daily increase in the numbers of those who called themselves the Disciples of Jesus. As Weiss has said, “The faith awakened was essentially a faith in Him as that Messiah who was to fulfil their earthly and political hopes and deliver them from the Roman

Exposition of the Scripture

In this capacity Jesus set before them *Three Errors*, which indicated the False Elements of their "Belief":

(1) First Error:—They Believed in Him as having come to Deliver them from Rome; He taught them that what they needed was, not Freedom from the Dominion of Rome, but *Freedom from the Slavery of Sin*, which He had come to bring them through His Redemptive Truth (ch. viii. 30-36).

He offered them the True Freedom, which comes through abiding Faith in the Essential Truths He had been Teaching them (ch. viii. 30-32).

As Sinners they were the Slaves of Sin; from which only the Son of God could give them the True Liberty (ch. viii. 33-36).

(2) Second Error:—They were claiming the Privileges of the Sons of Abraham, although they had repudiated the Messianic Faith of Abraham; Jesus taught them that they are not the True Children of Abraham—but Degenerates (ch. viii. 37-41).

As Messiah, He had come, not to deliver them from the dominion of the Roman, but from the spiritual bondage to Sin, which is the only Slavery from which Heaven is interested in saving men, and deliverance from which frees from every other form of bondage, i. e., gives *True Freedom*.

This announcement struck at the Self-righteousness which claimed *sinlessness* through man-made requirements, while cherishing the licentiousness they had been forced to confess.

Their formal relation to Abraham as his children by natural descent—they had severed the spiritual bond to Abraham as was shown by their unlikeness to him—was of no avail for that to those who had broken the Abrahamic Covenant.

(3) Third Error:—They claimed to be the Chosen People of God, and rested their Hopes on that baseless Claim; He taught them that they were the Children, not of God, but of Satan—Apostates (ch. viii. 41-47).

a. Their treatment of Himself and His Teachings proved them the Children of

Explanatory Notes and Suggestions

yoke, which was felt in the capital city more than elsewhere. Jesus was compelled, as He had done in Galilee, to destroy these empty hopes".

Verse 32.—"If ye abide", etc. It is only through appropriating and conforming to His Word that one is made a true disciple. The truth—that is, the Essentials of Redemption—which He taught, would free them from the Slavery of Sin in which they were held, by bringing them to obedience to Him as Lord, thereby restoring "the Reign of God" in them.

Verse 34.—"Verily, verily", etc. With the emphasis of His "double verily", He assured them of the universal truth that "every one that committeth Sin is the bond-servant of Sin"; and can be made truly free only through redemption by the Son.

The Second Error of the Jews was their perversion of the Divine Religion. The leaders had so far departed from its true teachings that Jesus often justly addressed them as "hypocrites", men wearing masks and playing a part. They had no real interest in the Abrahamic Covenant, in fulfilment of which, with its Promise of blessing to all the World, Jesus had come from the Father.

Verse 37.—"Yet ye seek to kill Me", etc. His teachings found no place in them. They hated the truth as truth, and hated Him because He uttered it. They are His followers only for the hour, in the hope that He will fulfil their earthly expectations; He foresees that they will speedily be changed back into deadly enemies by the disappointment of these hopes.

Verse 39.—"If ye were Abraham's children", etc. His condemnation was, that if this were so they would emulate Abraham's example; whereas their deeds showed that they had another "father".

Their Third Error affected their relations to God. Far from being the Children of God, they had apostatized from the Covenant with Jehovah, and were the children of Satan; as shown by their conduct.

In their attack upon Jesus, and rejection of the spiritual truths of Redemption that the Father had sent Him to teach, they were acting the part of Satan's agents.

Exposition of the Scripture

Satan, the original liar and murderer (ch. viii. 42-44).

One of the strongest evidences of the utter perverseness of these Jews, Jesus found in the fact that they hated Him because He told them the truth. There was no room left in them for the truth He had taught them, concerning His Mission as Messiah from the Father, and concerning His Atoning Sacrifice for Sin.

b. Their hatred of His Truth as Truth, even though brought from the Father and backed by Jesus' own Sinless Life, proved it (ch. viii. 45-47).

2. Jesus, as *the Witness from the Father*—in meeting the Anger and Abuse called forth by His Arraignment as Teacher and Judge—Reaffirmed His Claim to Preexistence and Divine Dignity as the Messiah.—Ch. viii. 48-59.

(1) To the Abusive Charge, that He was a Samaritan and a Demoniak, Jesus presented Himself and His Credentials as an answer (ch. viii. 48-55).

a. To the Charge that He had a Demon, He replied that if He had He would not be striving to Honor His Father at the cost of His own Dishonor, and be offering Eternal Life to all who will Obey His Teaching from the Father (ch. viii. 48-51).

b. To the Charge that His Promise to Exempt His Followers from Death assumed that He was Greater than Abraham and the Prophets, He replied, (a) that that honor was given Him of His Father, Whom they claimed as their God but Whom they neither knew, loved nor obeyed; and (b) that if they had really loved God, they would have rejoiced in Him as God's Son, even as Abraham did in Messianic foresight (ch. viii. 52-56).

These Errors constituted Apostasy from the True Faith, and cut off all hope from the Spiritual Messiah Jesus claimed to be.

(2) Their Rage Culminated in Violent Rejection, when Jesus closed with the bold and distinct Claim of Eternal Self-Existence,—the scene ending in His (miraculous?) Withdrawal (ch. viii. 57-59).

Explanatory Notes and Suggestions

Verse 44.—"For he is a liar", etc. Satan, the original liar and murderer, who had deceived Adam and Eve and destroyed them, and had instigated Cain to murder Abel (see 1 John iii. 10-15), was the original liar and murderer, and the occasion of these evils in the World.

Verse 46.—"Which of you convicteth Me of Sin?", etc. This was a challenge to them to prove Him *guilty*. That His life was sinless was proof that His words were truthful. Not even the worst of infidels has ever challenged this Claim of Jesus to *sinlessness*.

The Results of the terrible arraignment of the Jews, by Jesus as Teacher and Judge, for corruption and apostasy, justified the act. These "believers" were immediately transformed into "murderers".

Verse 48.—"Say we not well", etc.? The first manifestation of their rage was in a torrent of abuse poured out upon Him for disappointing their hopes. He was a *heretic* and a *demoniac*! They wanted nothing of a spiritual Messiah; nothing of deliverance from Sin; nothing of a Heavenly Kingdom.

Verse 49.—"I have not a devil", etc. The disinterestedness of the life and work of Jesus completely disproved their charges: He was honoring the Father and giving life to men.

Verse 51.—"If a man keep My word", etc. This universally important statement Jesus emphasizes with the "double verily". He offers eternal exemption from death. This is an anticipation of what He taught a little later at the Raising of Lazarus (see John xi. 25, 26).

Verse 52.—"Now we know", etc. This claim of power to exempt His followers from death completed their estrangement. Even Abraham and the Prophets were dead! Who is this that makes such promises?

Verse 56.—"Rejoiced to see My day", etc. Through prophetic vision Abraham was filled with joy at the prospect of His coming.

Verse 58.—"Before Abraham was born, I am", etc. This is one of the "I ams" of

Exposition of the Scripture

The Preexistence was taught so clearly and emphatically that there was no escaping it. It was this that angered them and drove them to violent measures. Jesus escaped from them through the crowd.

Explanatory Notes and Suggestions

Jesus, referring to the name taken by Jehovah (Exod. iii. 14) to express His eternal Self-Existence. The people understood it so, and hence prepared to stone Him for blasphemy.

Introductory to the Eleventh, Twelfth and Thirteenth Studies

In *Section Second* of Part First of his Gospel (chs. ix. 1-x. 42), John records the further Self-Manifestation of Jesus probably at the Feast of Tabernacles, and later at the Feast of Dedication,—in Pressing upon the Jews, Officially and in the Temple, His Claim to be the Messiah:

(1) By the most thoroughly Authenticated of all His Signs, the Healing of the Man Born Blind, as the Light of the World,—giving the Story of its Judicial Testing and Confirmation by His Enemies in the Sanhedrin, and their Excommunication of the Man (ch. ix. 1-34)—the Theme of the *Eleventh Study*;

(2) By His Subsequent and Consequent

Revelation of Himself to the Excommunicated Man and the People, as the True Shepherd laying down His Life for the Flock,—in contrast with the False Shepherds the Jewish Rulers (chs. ix. 35—x. 21)—the Theme of the *Twelfth Study*;

(3) By His decisive Answer—Two Months later at the Feast of Dedication—in reply to the Violent and Unreasonable Demand of the Rulers for Immediate and Unmistakable Credentials,—ending in their Futile Attempt to Capture and Stone Him for Blasphemy, from which He (miraculously?) escaped and Withdrew into Perea (ch. x. 22-42)—the Theme of the *Thirteenth Study*.

ELEVENTH STUDY.—AT THE FEAST OF TABERNACLES STILL:—JESUS' SUBSEQUENT CONFIRMATION OF HIS CLAIM TO BE THE MESSIAH, THE LIGHT OF THE WORLD, IN THE HEALING OF THE MAN BORN BLIND,—A SIGN JUDICIALLY TESTED AND CONFIRMED BY THE SEARCHING INVESTIGATION OF HIS ENEMIES IN THE SANHEDRIN, AND ENDING IN THE EXCOMMUNICATION OF THE MAN.—Ch. ix. 1-34.

1. John carefully records the Facts and Setting of the Sign, giving It marked Prominence.—Ch. ix. 1-12.

1. The Place of the Man Born Blind in God's Plan and Jesus' Work

Ch. ix.

Who Did Sin?

1. And as he passed by, he saw a man blind from his birth.
2. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind?
3. Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

God's Purpose

4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5. When I am in the world, I am the light of the world.

2. The Unusual Mediate Healing, and Hints of the Reasons for it

Faith and Healing

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay [or, *with the clay thereof anointed his eyes*], 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent).

He went away therefore, and washed, and came seeing.

3. The Discussion among his Neighbors and his Identification

The Home Inquiry

8. The neighbors therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9. Others said, It is he: others said, No, but he is like him. He said, I am he.

The Man's Story

10. They said therefore unto him, How then were thine eyes opened?
11. He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.

12. And they said unto him, Where is he? He saith, I know not.

II. John records in detail the Judicial Investigation of the Sign by Jesus' Enemies, the Jewish Leaders, absolutely Confirming It,—leading them in impotent Rage to Excommunicate the Man.—Ch. ix. 13-34.

In Seeking to Discredit the Sign the Rulers Bring Out Incontestible Proofs

1. *The First Appearance of the Man before them and his convincing Direct Testimony*

(1) *The Facts, the Opening of the Case, and the Man's frank Answer*

The Charge

13. They bring to the Pharisees him that aforetime was blind.

14. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes.

The Proof 15. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see.

Judges Differ

(2) *The Divisions among the Pharisees, and the Verdict of the Man*

16. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them.

The Man's Verdict

17. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet.

2. *Futile Attempt to make use of the Man's Parents to discredit the Sign*

Parents Examined

18. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, 19 and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

Prudent Evasion

20. His parents answered and said, We know that this is our son, and that he was born blind: 21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.

Dread of Decree

22. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. 23. Therefore said his parents, He is of age; ask him.

3. *Recall of the Man, his Baffled Cross-Examiners, and his Excommunication*

(1) *The Pharisees' Vain Efforts to Browbeat and Confuse the Man*

Cant and Falsehood

24. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner.

25. He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see.

26. They said therefore unto him, What did he to thee? how opened he thine eyes?

Will Not Repeat

27. He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples?

(2) *They Reviled him for his Reply, but are Overwhelmed by his invincible Logic*

Reviling

28. And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. 29. We know that God hath spoken unto Moses: but as for this man, we know not whence he is.

The Man's Reply

30. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. 31. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. 32. Since the world began it was never heard that any one opened the eyes of a man born blind. 33. If this man were not from God, he could do nothing.

(3) *Baffled and Silenced the Pharisees formally Excommunicated the Man*

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Exposition of the Scripture

The Theme of the Eleventh Study is—

Jesus' further Confirmation of His Claim to be the Messiah, the Light of the World, in the Healing of the Man Born Blind,—a Sign Judicially Tested and Confirmed by the searching Investigation of His Enemies, the Jewish Rulers, leading to the Excommunication of the Man.

Explanatory Notes and Suggestions

Golden Text.—John ix. 4, 5.

Time.—Probably immediately after the close of the Feast of Tabernacles, and as He was escaping from the Jews who were about to stone Him. This seems to be indicated by the expression, "And as He passed by", i. e., when He was passing along through the crowd.

Exposition of the Scripture

The *Topics for guidance in the Study* will be found in the analysis of the Scripture printed above.

The Study is confined to the *Working and Testing of the Sign*, reserving the lessons with which Jesus followed it up for the Twelfth Study.

There are *Three Points* to be considered:

(1) The Facts and Setting of the Sign that give it its marked Prominence among the Signs in this Gospel (ch. ix. 1-12).

(2) The Thorough Judicial Investigation of the Sign by the Jewish Rulers; unintentionally placing the Facts "beyond reasonable doubt" (ch. ix. 13-34).

1. John Carefully records the Facts and Setting of the Sign that give it such marked Prominence among the Signs in his Gospel.—Ch. ix. 1-12.

Three things in the Narrative successfully call for attention and study:

(1) The Incident in God's Plan;

(2) The Narrative of the Sign itself;

(3) Identification of the Man by the Neighbors.

1. John records the Explanation of the important Place of the Man Born Blind in God's Plan and Jesus' Work of Redemption.—Ch. ix. 1-5.

(1) It seemed a mere *Accident*, and the Disciples of Jesus were inclined to find in it *only* an occasion for a Question in Jewish Casuistry (ch. ix. 1, 2).

After their long training the immediate Disciples of Jesus seem still to be slow to apprehend the great Messianic issues.

(2) Nevertheless, Jesus, in answering their unimportant Question, pointed out *its Place in the Plan of the Father*, which He was carrying out in His Mission as Messiah, and found in it an Impulse to immediate and earnest Work (ch. ix. 3-5).

It was in the Plan of God that this Man should be born blind and should be encountered at that very moment, in order that Jesus might have just this Opportunity for a great and convincing Sign of His Supernatural Power (ch. ix. 3).

Explanatory Notes and Suggestions

Place.—Probably near the Temple, to which the man quickly repaired after the healing.

As the Light of the World, the Messiah would give the Jews *yet one more Sign*, the reality of which should be so thoroughly attested that only blind and malicious perversity could escape its evidencing force. This new Sign was to be in keeping with and to illustrate more fully His late proclamation, "I am the Light of the World".

The conclusiveness of the evidence was immensely enhanced by the fact that *the Investigation was conducted entirely by His Enemies*, Jesus not being at all brought into it directly.

"The history of the man that was born blind, shows that the attempts of the opponents of Jesus to make his adherents unfaithful were as fruitless as were the attacks made on him" (*Weiss*).

This is a remarkable instance of providential preparation for the future.

Verse 1.—"And as he passed by", etc. The question whether this "passing by" was in His escape from His enemies (viii. 59), or on a later occasion, has an important bearing upon the significance and force of the Sign. If the former, the Healing was a most impressive Climax to the stormy scenes in the Temple during the Feast, and an added Challenge to the hostile Rulers.

Verse 2.—"Who did sin?" Referring to a *past act*, a special sin. That sin produces suffering is a fact; but it does not follow that suffering always proves some special personal or ancestral sin. Jesus had dealt with this question (see Luke xiii. 1-5).

Both this man and his parents were sinners, but the reason, in the Plan of God, why he was born blind was to furnish Jesus the Occasion for this decisive Sign.

Verse 4.—"We must", etc. The necessity, the divine impulse from the Father,

Exposition of the Scripture

So powerful upon Jesus was the impulse from the Father, that, as the Light of the World, He could not defer the Healing until the Sabbath (see verse 14) was over, but Must Work it that day (ch. ix. 4, 5).

2. John briefly relates the Facts in the Working of the Sign, Hinting at the Reasons for it as an instance of the Mediate Miracle.—Ch. ix. 6, 7.

(1) The whole unusual process, while an appeal to the Man's Faith, seems to have been preparatory to his being *Sent Away* (so that he might not see and know his Healer until after the Investigation (verse 35) by the Rulers) (ch. ix. 6).

(2) It was after he had obeyed the command of Jesus, the "Sent" of the Father, and washed in Siloam (Sent), that he came Seeing, and able to know his Benefactor (ch. ix. 7).

3. The Evangelist summarizes the Excitement and the Discussion of the Man's Case among his Neighbors and Acquaintances; which prepared for his subsequent Identification before the Council.—Ch. ix. 8-12.

(1) These Friends, who had been the Eye-witnesses of his Sitting there and Begging, came to the general conclusion that he was the Identical Man; which the Healed Man himself confirmed (ch. ix. 8, 9).

(2) To their Inquiry how it came about, the Man stated, as a simple matter of fact, what had happened, venturing no Explanation (ch. ix. 10, 11).

(3) To their Inquiry concerning Jesus' whereabouts, he could only confess ignorance (ch. ix. 12).

II. John records in Detail the Judicial Investigation of the Sign by Jesus' Enemies, the Jewish Leaders, absolutely Confirming It,—leading Them in impotent Rage to Excommunicate the Man.—Ch. ix. 13-34.

The Neighbors and Acquaintances of the Man had evidently questioned him so closely, in order to report him as a Sabbath-breaker to the Pharisees.

Explanatory Notes and Suggestions

was upon Him; by which He had justified the Healing at the Pool of Bethesda (ch. v. 19, 20).—"While it is day".—That hour, on that *Sabbath*, was the golden opportunity—not to be missed—for manifesting Himself as "the Light of the World".

The brevity with which John narrates this so important Sign—in two verses—emphasizes the relative value, in his view, of the outward facts.

Verse 6.—"Spat on the ground", etc. There was no healing efficacy in these; the healing virtue was in Jesus. He could heal with a word; with a touch (Matt. xx. 34; Mark x. 46); or with His saliva (Mark vii. 33; viii. 23).

It seems that, by this process and the sending away, the Blind Man was to be kept ignorant of the personality of Jesus, so that Jesus might not be brought into the Investigation by the Rulers.

Verse 7.—"Sent". The pool symbolized the power of the Sent of God.

Verse 8.—"The neighbors", etc. A most natural dramatic description—with a brevity never found outside the Scriptures—of the effect produced by the blind man's return to his home. Those who had been accustomed to see him begging join in the discussion.

Verse 11.—"The man that is called Jesus", etc. The well-known prophet, of whom the man had heard although he did not know Him. The man did not see Jesus until after the Investigation was over and he had been excommunicated.

All the parties doubtless, even those who had inclined to be skeptical, joined in the inquiry how the man had been healed. The man's answer was intelligent and judicious, clearly stating the facts but adding no inferences.

The coming of this Extraordinary Sign on the top of the Manifestations of Jesus as Messiah, in the Temple during the Feast of Tabernacles, brought the Pharisees into

Exposition of the Scripture

The Pharisees as a Corporate body, or as the representatives and leaders in the Sanhedrin, took up the case Judicially with the object of Discrediting the Sign. John records the *Three Stages of the Process*:

(1) The First Appearance of the Healed Man and his Direct Testimony (ch. ix. 13-17);

(2) The Examination of the Man's Parents (ch. ix. 18-23);

(3) The Recall of the Man and his Cross-examination (ch. ix. 24-34).

1. John narrates the First Appearance of the Man before the Pharisees, and his positive and conclusive Direct Testimony.—Ch. ix. 13-17.

(1) The record starts out with the Undisputed Facts, the Opening of the Case, and the Man's frank Answer to the inquiry of the Pharisees (ch. ix. 13-15).

The admitted Facts were, that the Man had been brought before the Pharisees by his Neighbors; and that Jesus had broken the Sabbath Law by making and applying the Clay-Ointment (ch. ix. 13, 14).

The Case was opened by a simple question, about *how* his sight had been restored; to which the Man gave a frank Answer, testifying that Jesus had made and used the Clay as charged (ch. ix. 15).

(2) As the Proved Facts did not settle the case, but caused Divisions, the Judges finally appealed to the Man, who avowed his belief that Jesus was a Prophet (ch. ix. 16, 17).

2. In their Dilemma and Unbelief, the Pharisees Called the Man's Parents with the purpose of Discrediting the Sign, who for fear of Excommunication referred them back to their Son.—Ch. ix. 18-23.

(1) The parents acknowledged that the Man is their Son, and that he was Born Blind; but denied knowledge of how he had received his sight, and referred the Judges to the Son himself for information (ch. ix. 18-21).

(2) This evasive Course was taken because the Jewish Rulers had decreed Excommunication against anyone who should Confess Jesus to be the Messiah (ch. ix. 22, 23).

Explanatory Notes and Suggestions

desperate plight. This Sign *must be discredited*, by whatever means. The blind superstition of the Neighbors of the Man, who felt it their duty to bring charges against him for Sabbath-breaking, furnished the Rulers the occasion they desired.

Providential preparation had been made for eliminating the personality of Jesus from the Investigation.

Their Investigation and their Discomfiture may be profitably studied in the light of the legal Principles of Evidence.

Verse 13.—"They bring to the Pharisees", etc. That his Neighbors felt constrained to bring the man before the Pharisees, shows the prevalence and power of superstition. "The Pharisees", the ruling element in the Sanhedrin, were the representatives and advocates of these false notions of the Sabbath.

Verse 14.—"Jesus made the clay", etc. Both in mixing the clay and in applying it on the Sabbath, Jesus had gone counter to their false notions of the Law. Against the same charge Jesus had defended Himself on a previous occasion (see ch. v.).

Verse 15.—"He put clay upon mine eyes", etc. The man's testimony proved the charge made. Nevertheless the Pharisees, though all enemies of Jesus, and claiming a breach of law, were in a dilemma. Some said: How can a law-breaker work a miracle? Admitting the miracles of Jesus, others asked, How can a sinner do such miracles? The healed man's verdict was: He is a Prophet—one who speaks for God.

Determined not to believe that the man had been born blind, the Pharisees appealed to his Parents, who placed the facts—that he was their Son, that he had been born blind, and that he had been restored to sight—beyond dispute. Concerning the main questions—how he had come to see and who had opened his eyes—they maintained a cowardly silence.

Verse 22.—"The Jews had agreed already", etc. On these points the parents were silent; "because in the Sanhedrin it had already been decided (ch. v. 22), to exclude from the synagogue communion all those who recognized Jesus as the Messiah".

Exposition of the Scripture

3. Having failed once more, the Pharisees recalled the Man for Cross-examination, and, in their Rage at being foiled Excommunicated Him.—Ch. ix. 24-34.

(1) They began with a futile Effort to Browbeat and Confuse Him (ch. ix. 24-27).

With Pharisaic Cant they bid him give the glory to God, assuring him that they knew that this despicable Man Jesus was a Sinner; which the man declared was proved false by his Restoration to Sight (ch. ix. 24, 25).

When they required him to Repeat his Testimony and Explain his Healing, he refused with the maddening question, involving his Confession of Faith: "Would ye also become His Disciples?" (ch. ix. 26).

(2) When they Reviled him, declaring themselves Disciples of Moses and repudiating this "unknown fellow", the Man baffled and silenced them by an absolute demonstration of the Claims of Jesus to be from God (ch. ix. 27-33).

(3) There was nothing left for them in their impotent Rage but to Excommunicate the Man (ch. ix. 34).

Explanatory Notes and Suggestions

The Pharisees, now in greater straits, recall the man himself and seek to subject him to a remorseless cross-examination, in order to shake his Faith in Jesus.

Verse 24.—"We know", etc. Setting themselves up as the representatives of theological knowledge in Israel, they declare ex cathedra that this man is a sinner, and a miracle by him impossible. Against their theology and false logic he brings the fact that *he sees*.

Verse 27.—"Would ye also become his disciples?" In his maddening irony he makes confession of faith in Jesus.

It will be well to throw the argument into syllogistic form in order to see how unanswerable it is, in its pressing of established facts and eternal principles against their baseless dogmatism.

The man said in effect: The greatest miracle is, not that I have been cured, but that you should not know whence this man is (verse 30). We plain Jews *know* that God heareth not sinners (verse 31).

Verse 34.—"They cast him out". Cast out by these false shepherds, the man needs to find the Good Shepherd.

TWELFTH STUDY.—AT THE FEAST OF TABERNACLES STILL:—JESUS' MANIFESTATION OF HIMSELF TO THE EXCOMMUNICATED MAN, AND TO THE JEWISH RULERS, THE FALSE SHEPHERDS THAT HAD CAST HIM OUT, AS THE TRUE SHEPHERD SENT BY THE FATHER, WHO LAYS DOWN HIS LIFE FOR HIS SHEEP,—ENFORCED BY A THREEFOLD ALLEGORY.—CHS. ix. 35—x. 21.

I. Jesus Sought and Revealed Himself as the Messiah to the Man who had been Unrighteously Excommunicated,—Confirming his Faith, and following this up with an Official Rebuking of his Jewish Persecutors.—Ch. ix. 35-41.

1. Jesus' Interview with the Man, and the Man's Confession and Worship
Ch. ix. 35. Jesus heard that they had cast him out: and finding him, he said,
Seeking the Man Dost thou believe on the Son of God? [Many ancient authorities read *the Son of Man*.]

36. He answered and said, And who is he, Lord, that I may believe on him?

Revealing Himself 37. Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

2. Jesus' Judgment and Rebuke of the Man's Persecutors

39. And Jesus said, For judgment came I into this world, that they which see not may see; and that they which see may become blind.

Wilfully Blind 40. Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind?

41. Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

II. Continuing the Conversation, Jesus Revealed Himself to the Man and the Jews, in a Threefold Allegory, as the True Shepherd of His People, in Contrast with the False Shepherds, the Jewish Rulers.—Ch. x. 1-18.

1. The Shepherd—Contrast of Jesus with the Robbers (Jewish Rulers)

Ch. x. 1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

The Thief 2. But he that entereth in by the door is the shepherd [or, a shepherd] of the sheep. 3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.

The Sheep 5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable [or, proverb] spake Jesus unto them: but they understood not what things they were which he spake unto them.

2. The Door—Contrast of Free Access (by Jesus), and Exclusion (by the Pharisees)

The Only Door 7. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8. All that came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

Contrast 10. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly [or, have abundance].

3. The Good Shepherd—Contrast of the Ideal Shepherd and the Selfish Hireling

(1) The Good Shepherd Lays Down His Life for the Sheep; the Hireling Flees

11. I am the good shepherd: the good shepherd layeth down his life for the sheep.

Hireling Jews 12. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: 13 he fleeth because he is a hireling, and careth not for the sheep.

(2) Because the Father Loves Him for Giving His Life, the World His Fold

14. I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

The Other Sheep 16. And other sheep I have, which are not of this fold: them also I must bring [or, lead], and they shall hear my voice; and they shall become one flock [or, there shall be one flock], one shepherd.

Life His Gift 17. Therefore doth the Father love me, because I lay down my life, that I may take it again. 18. No man taketh it away [some ancient authorities read *took it away*] from me, but I lay it down of myself. I have power to lay it down, and I have power [or, right] to take it again. This commandment received I from my Father.

III. Resulting Division among the People,—Calling for further Evidence.—Ch. x 19-21.

19. There arose a division again among the Jews because of these words.

20. And many of them said, He hath a devil [Gr. *demon*], and is mad: why hear ye him? 21. Others said, These are not the sayings of one possessed with a devil [Gr. *demon*]. Can a devil [Gr. *demon*] open the eyes of the blind?

Exposition of the Scripture

The blinded Jewish Rulers had been permitted to carry through their Investigation, by which they had vainly sought to discredit indirectly this most important Sign, in which Jesus had manifested Himself as the Light of the World.

John shows how Jesus further manifested His gracious Condescension and stern Condemnation, as Messiah, the Saviour and Judge, while holding up to the

Explanatory Notes and Suggestions

This Scripture is just the continuation of the discussions started by the Healing of the Man Born Blind, carried on through Chapter ix., and now kept up as far as Chapter x. 21. The Chapter-division should have been at ix. 35, as is shown by the unity of the narratives, there being nothing at Chapter x. 1 to indicate a division. The Allegories of Chapter x. are still addressed to the Jews of the Audience of Chapter ix.

Exposition of the Scripture

light the corruption and tyranny of these False Shepherds—as seen in the *Twelfth Study*, the Theme of which is—

Jesus' Manifestation of Himself to the Excommunicated Man, and to the Jewish Rulers, the False Shepherds that had Cast him Out, as *the Messiah, the True Shepherd*, Who has been Sent by the Father and Who Lays Down His Life for His Sheep,—set forth in a Threefold Allegory.—Chs. ix. 35-x. 21.

Golden Text.—John x. 11.

Two distinct Points appear in John's narrative:

(1) Jesus' Revelation of Himself as the Messiah to the Man who had been excommunicated, and His Official Rebuke of the Jews who had cast out the Man (ch. ix. 35-41).

(2) His Revelation of Himself as the Divine Shepherd, Who is to Save the World by Laying Down His Life for it,—in contrast with the False Shepherds—set forth in *Three Allegories* (ch. x. 1-21).

I. John records Jesus' Revelation of Himself as the Messiah to the Man who had been Excommunicated, and His Official Rebuke of the Jews who had cast out the Man.—Ch. ix. 35-41.

1. Jesus, having heard of the man's excommunication, Sought him out and revealed Himself to him as the Messiah, whereby the man was led to make Confession of his Faith in Jesus and to Worship Him.—Ch. ix. 35-38.

(1) When Jesus found the man and sought to call out an expression of Faith, He discovered in him a sincere Inquirer (ch. ix. 35, 36).

(2) Jesus' declaration that He is the Son of God was met with a prompt Expression of Faith and an act of Worship (ch. ix. 38, 39).

2. Jesus then proceeded to rebuke the Jews who had cast out the man, namely, the Pharisees who were present and overheard what He had said, for their wilful Blindness and Corruption.—Ch. ix. 39-41.

Explanatory Notes and Suggestions

The Jewish Leaders, as the Appointed Shepherds of Israel, had *utterly discredited themselves*, as hireling and brutal Robbers of God's Sheep, as shown especially in the Trial and Excommunication of the poor Blind Man.

Jesus, Who had kept in the shadow in order that *their discomfiture might appear as entirely their own work*, now came forward and resumed His Public Conversations.

As the Water of Life and the Light of the World Jesus had already fulfilled the great Symbols embodied in the Feast of Tabernacles. In so presenting Himself *He had come into Conflict with the Pharisees and the Jewish Rulers, the recognized Shepherds of Israel*; and has just been made aware of their excommunication of the man born blind.

This furnished the Occasion for His manifestation of Himself in a *new Messianic aspect, that of the Shepherd of His People*. It is the old Faith of Israel: "Jehovah is my Shepherd" (Psalm xxiii. 1); i. e., "Jehovah" who became incarnate in "Jesus Christ".

This incident introduces the contrast between Jesus and the Jewish Rulers.

Verse 35.—"Finding him", etc. Jesus *finds* this poor man, a lost sheep, out of the fold, by seeking him out, in order to reveal Himself to him and call him to Faith in the Son of God. As Messiah, Jesus must be acknowledged to be *the Son of God*, and must be believed on as such. That was the essence of Gospel Faith.

Our Lord sought the man that had been put out of the synagogue. He had been put out by the authorities in an attempt to force him to accept their *false doctrine*.

Verse 37.—"Thou hast both *seen Him*", etc. The appeal to his faith was through the miracle by which his *sight* had been restored. It was irresistible, and the man responded forthwith.

Exposition of the Scripture

In dealing with the Pharisees Jesus acted as Messiah the Judge. He had come into the world to reveal to men *the truth*; but "the truth which enlightens and sanctifies the most ignorant and wicked who receive it, becomes the means of hardening and blinding the obstinate and self-sufficient, who reject and pervert it". Compare 2 Cor. ii. 16. This had been its effect on these blind Pharisees.

II. John proceeds to relate how Jesus Revealed Himself to the Man and to the Jews, as the Divine Shepherd, who is to save the World by Laying Down His Life for it, in Contrast with the False Shepherds, the Jewish Rulers.—Ch. x. 1-18.

Jesus now set before them the Contrast between Himself, the True Shepherd, and these False and degenerate Shepherds who had been destroying the Flock; making use of *Three Parables* or Progressive Pictures, or Allegories, which would serve as Object-Lessons to fix the differences in their minds:

- (1) First Allegory, that of the Shepherd (ch. x. 1-6);
- (2) Second Allegory, that of the Gate (ch. x. 7-10).
- (3) Third Allegory, that of the Good Shepherd (ch. x. 11-18).

1. The Allegory of the Shepherd contrasts Jesus with the Jewish Rulers who had shown themselves to be hirelings and Robbers.—Ch. x. 1-6.

(1) The Pharisees having charged Jesus with being an impostor (ch. ix. 24), He set forth the difference between Thieves and true Shepherds, by the way in which they entered the sheepfold (ch. x. 1, 2).

The dreadful condition into which these Robber Shepherds had brought Israel is set forth in Matt. ix. 35 ff., as the reason why Jesus called and organized the Twelve to supersede them.

(2) He showed Himself to be the True Shepherd by his way of Handling the Sheep,—which teaching the Jews failed to understand (ch. x. 2-6).

2. The Allegory of the Door contrasts Jesus as the way of Free Access to the Fold of God for even the poorest and humblest, through His Sacrificial Death, with the exclusive methods of the tyrannical Pharisees.—Ch. x. 7-10.

Explanatory Notes and Suggestions

In speaking of these facts concerning the healing of the man, Jesus illustrated both the direct purpose and the happy fruit of His coming into the world,—a purpose and fruit of grace and blessing. The Pharisees by their perverseness had transformed the grace into judgment.

Verse 40.—"Are we also blind?" The very knowledge they professed and in a slight degree possessed made them guilty.

By this threefold object-lesson the subject of the relation of these appointed rulers in the Old Testament Church to Jesus the Head of the Church is presented from every essential point of view.

The Pharisees had excommunicated the man for confessing Christ (ch. ix. 34), showing thereby that "they had become hireling shepherds and idol pastors (Ezek. xxxiv. 2; Jer. xxiii. 1; Zech. xi. 17); and from this act of theirs our Lord takes occasion to show that they had excommunicated themselves".

Verse 1.—"Entereth not by the Door", etc. The true Door of entrance for the Messiah was by the way of the Messianic office and work as set forth in the Old Testament. As He had shown before, it involved especially His mission from the Father and His Sacrificial Atonement.

Verse 2.—"A shepherd", etc. The word is here without the article, as the Allegory deals with the Office of Shepherd in general. He knows how to deal with the sheep. He enters the fold, the sheep hear his call, he knows them by name and they are ready to follow him. A stranger, the sheep, i. e., the true children of God, will not follow but will flee from him.

In the Allegory of the Shepherd, "on the occasion of the violent expulsion of the man born blind, Jesus sees the true Messianic flock separating itself from the Israelitish community and grouping itself around Him" (*Godet*). In the Allegory

Exposition of the Scripture

(1) Jesus is emphatically the Only Door, the only entrance alike for sheep and for shepherds,—all others who have laid claim to this place, including the Jewish Hierarchy, being Destroyers of the Flock (ch. x. 7, 8).

(2) Entering by Him as the Door they enjoy the Safety and Blessedness of the Fold (ch. x. 9).

(3) The vocation of the Thief is to Destroy; but that of Jesus is to give Life and Abundance (ch. x. 10).

3. The Allegory of the Good Shepherd contrasts Jesus as the Ideal Shepherd Laying down His Life for the sheep with the hireling Pharisees who care nothing for the sheep.—Ch. x. 11-18.

There are here indicated the traits of the Good Shepherd, to which attention should be given.

(1) The Good Shepherd shows his self-devotion by Laying down His Life for the sheep while the hireling flees from danger and leaves them unprotected to be devoured and scattered (ch. x. 11-13).

(2) As the Messiah the Good Shepherd He is one with the Father; and because the Father loves Him for voluntarily laying down His life for the sheep, He is to gather the world (of Jews and Gentiles) into the Fold as one flock under one Shepherd (ch. x. 14-18).

III. John records the Final Outcome in the Resulting hopeless Division among the People, calling for further Evidence of the Claims of Jesus.—Ch. x. 19-21.

4. The Evangelist concludes his record with an account of the Divisions among the People and the violent Dissensions over these Teachings,—evidently calling for further urging of the Claims of Jesus.—Ch. x. 19-21.

Explanatory Notes and Suggestions

of the Gate Jesus described the high prerogatives and the blessedness of this true flock of God, "in contrast to the cruel fate reserved for the ancient flock" under the false Jewish teachers and rulers.

Verse 7.—"I am the Door", etc. He was this by His Mission and Atonement. In sharp contrast with this was the mischievous work of the Jewish rulers whose destructive and tyrannical methods have just been illustrated by their dealing with the blind man.

In the third Allegory Jesus himself appears as the Good Shepherd, which designation, as furnishing the dominant note in this Scripture, deserves special Study.

Jesus here again presses upon the Jews the idea of *Sacrificial Atonement as the way of Salvation*—to which they had shown such repugnance: "I lay down my life for the sheep". This is John's expression, used here and in his First Epistle.

Verse 11.—"I am the Good Shepherd", etc. Good here is *Kalos*, beautiful. The Gospel transformed a word for merely worldly beauty and filled it with the conception of moral and spiritual beauty.

Verse 17.—"I lay down my life", etc. Jesus emphasizes the purely voluntary character of His Sacrifice. The Son was as free in laying down His life, as the Father was in Sending Him.

The exasperation of His enemies in Jerusalem was so great that He was not permitted to complete the discussion of these questions but must leave them to be taken up on a future visit to the Capital at the Feast of Dedication.

THIRTEENTH STUDY.—DESPERATE ATTEMPT OF THE JEWS TO FORCE THE HAND OF JESUS:—TWO MONTHS LATER, AT THE GREAT PATRIOTIC FESTIVAL, WHEN THE JEWISH RULERS URGENTLY DEMANDED OF JESUS THAT HE SHOULD PUBLICLY TAKE HIS PLACE OF LEADERSHIP AS THEIR FALSE MESSIAH, HIS IMPERATIVE REFUSAL AS THE TRUE MESSIAH RESULTED IN VIOLENCE THAT DROVE HIM FROM JERUSALEM.—Ch. x. 22-42.

I. Jesus met the Demand of the Jews, to assume the place of their False Messiah, with Refusal; making plain to them the Reason why they had not Accepted His abundant Credentials as the True Messiah,—whereupon they started to Stone Him.

1. The Historical Occasion and Motives of this Renewed Demand
Ch. x. 22. And it was the feast [some ancient authorities read *At that time was*

- Art Thou the Christ?* the feast] of the dedication at Jerusalem: it was winter; 23 and Jesus was walking in the temple in Solomon's porch.
24. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.
2. *His Credentials Given but not Accepted, Because They were not His Sheep*
25. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. 26. But ye believe not because ye are not of my sheep. 27. My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.
29. My Father, which hath given *them* unto me [some ancient authorities read *That which my Father hath given unto me*], is greater than all; and no one is able to snatch *them* [or, *ought*] out of the Father's hand.
30. I and the Father are one.
31. The Jews took up stones again to stone him.

II. *Jesus thereupon Challenged the Rulers to Pause in their Act of Violence, to Consider the ample Credentials He had already given as the True Messiah,—which was followed by an attempt to Seize Him that Drove Him from Jerusalem, and ended His long-continued effort to secure Official Acceptance as Messiah by the Jews.*

1. *Jesus' Challenge to Pause, and the Charge of Blasphemy and Reply*
- Challenge* 32. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do you stone me?
- Charge* 33. The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.
- Twofold Reply* 34. Jesus answered them, Is it not written in your law, I said, Ye are gods? 35. If he called them gods, unto whom the word of God came (and the scripture can not be broken), 36 say ye of him, whom the Father sanctified [or, *consecrated*] and sent into the world, Thou blasphemest; because I said, I am the Son of God?
37. If I do not the works of my Father, believe me not. 38. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.
2. *Results of the Reply, Rejection, attempted Seizure, and Withdrawal to Perea*
39. They sought again to take him: and he went forth out of their hand. 40. And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. 41. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. 42. And many believed on him there.
- Winning Faith*

Exposition of the Scripture

The discussion of Jesus with the Rulers, at the Feast of Dedication, was a continuation of the Discourses begun and carried on during the Feast of Tabernacles (chs. vii.-ix. 20), in which Jesus had presented His Divine Credentials and sought Acceptance by the Jews as the Messiah. This was the great final effort.

The Jewish authorities, taking advantage of their chief national and patriotic Festival, urgently—almost violently—demanded that Jesus should publicly declare Himself, and take the Leadership in a popular movement as their False Messiah,—His declining to do which brought to an end His efforts to secure their Acceptance as the True Messiah and drove Him from Jerusalem.

This is the theme of the Thirteenth Study. *Two Stages* in the discussion demand attention:

Explanatory Notes and Suggestions

Golden Text.—John x. 37, 38.

Time.—In December, A. D. 29, the winter season in Judea. This was about two months after the Feast of Tabernacles. Where Jesus had spent this time, the Evangelist does not inform us. It may be regarded as a part of the Perea period of His ministry.

The connection of this visit with the *Feast of Dedication* was not an accident, to be passed over without consideration; indeed, it furnishes the key to this whole passage.

The Feast of Dedication was the yearly celebration of the Reconstruction of the Temple (165 B. C.) by Judas Maccabeus after its defilement by Antiochus Epiphanes, and therefore marked a great National Deliverance from their Enemies. It was a time of patriotic rejoicings and demonstrations, and the illumination of the city

Exposition of the Scripture

(1) The Call of the Rulers for Jesus to Declare Himself and take the Leadership as the False Messiah, and the Way in which Jesus met it,—culminating in the Threat of Violence (ch. x. 22-30);

(2) Jesus' prompt Challenge to the Rulers to Pause in their Violence, and take another look at the Credentials of the True Messiah,—resulting in an attempt to Seize Him that drove Him from Jerusalem (ch. x. 31-42).

Explanatory Notes and Suggestions

during its eight days' continuance led to its being called the "Feast of Lights".

This Feast was therefore peculiarly suited to rouse the Jewish hopes of a similar political deliverance from the Romans; for the fulfilment of which many were looking to Jesus and because of which they had before attempted to Crown Him. It was natural therefore, as Westcott has suggested, that the Rulers should take advantage of this patriotic occasion to demand of Jesus that He should undertake this task which they had set for their False Messiah.

1. Jesus met the Demand of the Jews, to assume the place of their False Messiah, with Refusal, giving them the plain Reason why they had not accepted His abundant Credentials as the True Messiah,—whereupon they started to Stone Him.—Ch. x. 22-31.

1. The Evangelist opens his account of this incident by giving the Historical Occasion of the new Movement of the Rulers, and indicating the Motive back of their demand.—Ch. x. 22-24.

(1) The Occasion selected was the great Patriotic Feast of the Jews; the Time, the winter, when the cold made it necessary for Jesus to carry on His discussion in the sheltered Porch of Solomon, within easy hearing of the Jewish Officials (ch. x. 22, 23).

(2) The Jews threateningly Encircled Him, and demanded that He should Declare Himself and unmistakably and publicly take the Place they had marked out for Him (ch. x. 24).

2. In Response to their urgent Demand, Jesus Refused to comply with their Request; but declared that He had already sufficiently established His Claims, and set before them the Reason why they had not been Accepted, *because they were not of His sheep*,—whereupon they started to Stone Him.—Ch. x. 25-31.

(1) The Reply of Jesus was, that, although He had already set before them His Credentials as the True Messiah, especially the Works from His Father, yet they did not believe (ch. x. 25).

(2) He added the Reason of their Unbelief—that they were not of His sheep, and therefore knew not His voice; but that the

That this was in fact a last desperate attempt of the Jewish Rulers to force the hand of Jesus seems to be indicated by the record. It mattered little what the outcome might be. If He should lead a successful revolt their Jewish notions would be justified; if He proved unsuccessful they would be rid of Him.

Verse 22.—"The feast of the dedication", etc. This was clearly the one occasion for bringing about a popular outbreak such as they sought, and Jesus by His presence gave them the opportunity desired.

Verse 24, etc.—"How long"? Surrounding Him in a threatening manner, they demanded that He should declare Himself and without further delay take the place He claimed.

Since Jesus had already so often argued His Claims before these very Rulers, and they had not dared to deny the Signs He had wrought, it was certainly impertinent in them to repeat their demand for His Credentials. He refused to comply with their demand, on the ground that His experience with them had shown that it would be useless to comply.

Verse 26.—"But ye believed not, because", etc. The reason given for their unbelief was what maddened them—"they were not of His sheep". Jesus contrasted their conduct with that of His true disciples and with "their blessedness and security under the care of the Shepherd who is one with the Father".

Exposition of the Scripture

Father knew the True Sheep, and they were safe in His hand from the attempts of enemies to draw them away (ch. x. 26-29).

(3) Jesus added His old Claims, to Deity and that He was carrying out the Father's Purpose of Redemption, on which Claims they had based their former charges of Blasphemy,—whereby they were again enraged (ch. x. 30, 31).

Explanatory Notes and Suggestions

Verse 29.—"No one is able to snatch", etc. No adversaries such as they were would be able to tear away the true disciples from allegiance to Jesus and from His protection and guidance which was also the Father's.

Verse 30.—"I and my Father are one". The Jews did not doubt that this was a claim of Jesus to possess Divine attributes (see verse 33).

II. Jesus thereupon quickly Challenged the Rulers to Pause in their Act of Violence, to consider the ample Credentials He had already given as the True Messiah,—which was followed by an attempt to Seize Him that Drove Him from Jerusalem, and ended His Supreme Effort to secure Official Acceptance as Messiah.—Ch. x. 32-42.

I. Jesus arrested them in the Act of Stoning by demanding for which of His many good Works they were stoning Him; to which they replied that it was not for any Good Work but for Blasphemy,—from which charge Jesus defended Himself.—Ch. x. 32-38.

(1) In seeking to prevent their stoning, He appealed to His well-known signs which the Father had given Him as the Credentials of His Mission (ch. x. 32).

(2) The Jews ignoring His Miracles, which they could not question, plied their old charge of Blasphemy, affirming that He, a mere man, was making Himself God (ch. x. 33).

Verse 32.—"Many good works", etc. To those who refused to believe His words He brought forward the evidence of His many works from the Father—the reality of which none of them could deny—as proof of His claim to be one with the Father.

Verse 33.—"Because that thou, being a man", etc. This was their absolute denial—against all evidence—of His Deity.

"The Jews understood the expression in verse 30 to refer to *essential unity*, and in their tumultuous and angry excitement would even stone (Lev. xxiv. 10 f.) the *blasphemer*; the overpowering impression, however, produced by Jesus' reply was powerful enough to restrain them" (Meyer).

(3) To this Charge Jesus had a Twofold Answer: the first based on their Scripture, and the second on the Works from the Father (ch. x. 34-38).

a. The Reply from the Scripture was, that in their Law, which could not be set aside, it had been declared of men, "Ye are Gods" (Ps. lxxxii. 6); there was therefore no Blasphemy in His calling Himself "the Son of God" (ch. x. 34-36).

b. His Answer from the Works was, that these many "signs of unparalleled (ch. ix. 32) power and beneficence, showed His Oneness with the Father, and commanded Belief in the Works even though they would not believe Him (ch. x. 37, 38).

Verse 34.—"I said, Ye are gods", etc. The appeal is to Psalm lxxxii. 5, where the term gods is applied to Judges, because they were appointed to act for God upon earth. Much more is He to be called "the Son of God" who is the Father's representative upon earth in the Mission of Redemption.

Verse 38.—"Believe the works", etc. The marvel was that, though the works were so numerous, they disregarded the *proof* in the same way as they ignored His *claim*,—and were soon again found ready to seize and stone Him.

Exposition of the Scripture

2. The Anger that followed this Reply and Appeal led to an Attempt of the Rulers to Seize Jesus; followed by His Escape and Withdrawal beyond the Jordan, where He continued His Work for a season with encouraging Results.—Ch. x. 39-42.

(1) The renewed Attempt to Seize Jesus gave occasion for one of His mysterious Escapes (ch. x. 39).

(2) His Withdrawal to the old place of John's baptism, beyond the Jordan, opened the way for His successful prosecution of His Teaching, during the brief remaining period of His Public Ministry (ch. x. 40-42).

Their attempt *to use Jesus for carrying out their false Messianic notions* had been a desperate one; it had proved a desperate failure. Their rage at the outcome was unbounded. They sought at once to seize Jesus in order to make an end of Him. He escaped from their clutches—probably by the use of His miraculous power—as on some other occasions.

This was the Culmination of the Judean Crisis of Unbelief, in the Rejection of Jesus by the Rulers because He would not permit Himself to be Forced into the Place of their False Messiah; hence they drove Him out of Jerusalem.

From the day of their Rejection of Jesus, the Jews have been *a People without a Mission*. Their whole past history had pointed to the Coming Messiah; Jesus Rejected left them without a Future,—save as the Grace of God may manifest itself in some *extraordinary* way.

Explanatory Notes and Suggestions

His *Credentials* were those of a Spiritual Messiah; in Whom they had no interest.

The long-continued effort of Jesus, begun in the midst of the Feast of Tabernacles, *to secure the Recognition as the True Messiah*, now came to an end in a *Mutual Rejection*. There remains *the Laying Down of the Life*.

Verse 40.—"And he went away again", etc. Going away to the old place where John had given his testimony to Him as the Messiah, He found many who—influenced by John's testimony and by His own life and teachings—believed on Him. The simple-minded and candid people found convincing evidence of His Messiahship there, although the prejudiced Rulers in Jerusalem could find none.

Jesus had exposed the False Notions, Corruption and Apostasy of the Chosen People. They had forsaken the Abrahamic Faith, corrupted the Mosaic Religion, oppressed and harassed the People they were sent to protect and cherish and broken the Covenant with Jehovah. Jesus, *as the Messiah*, rejected them.

The Rulers had been disappointed in Jesus. They rejected Him because He so completely disappointed their False Messianic Notions: He offered them a spiritual Kingdom only, one founded on Faith and not on Force, and on Faith in Himself not as Conquering but as Dying; Children of Satan, the unconscious Slaves of Sin, they cared for no such Deliverer.

Introductory to Studies Fourteen to Seventeen

These Four Studies Deal with the Conclusion of the Conflict of Jesus with Jewish Unbelief, Culminating in Apostasy and Doom, the Inevitable Climax.

The Studies, all centering in Jesus' Final and Decisive Sign, in Raising Lazarus from the Dead, make up Section 2 of Part Second.—Chapters xi. 1—xii. 50.

In *Part Second* (chs. vii. 1-xii. 50), John records the manifestations of the Incarnate Word in *His Conflict with the Hostile Jews*—still as the only Light and Life of the World, and that through His Sacrificial Death alone,—leading the Jews to Reject Jesus as the Messiah, and Jesus to Reject them and judicially to Withdraw from them (see xii. 36). (See Outline of the Gospel, p. 12).

Section Second (chs. xi. 1-xii. 50) of Part Second contains John's record of the Conclusion of the Death-Grapple of Jesus with Carnal and Apostate Judaism. In this Section (see March number, p. 221), John records the later Manifestations of Jesus as Messiah, the Prince of Life, in *the Culminating Sign of His Career, the Raising of Lazarus from the Dead*. He shows how, by this Sign, through its Connections and Consequences, the Way was providentially prepared for *the Conclusion of the Conflict of Jesus with the Jews*, in their Rejection of His formal and final Claim to be the Messiah, and His Judicial Rejection of them as an Apostate Race.

In outlining this movement John presupposes the familiarity of his readers with the facts recounted in the other Gospels. In setting forth the forward movement of the events until the arrival of "the Hour" of Jesus at the Passover, when He was to take the place of the Paschal Lamb, he records:

(1) *The Culminating and Critical Sign itself*, in which Jesus, in Raising Lazarus from the Dead, Manifested to the Jews His Divine Power as Messiah, the Prince of Life, in order to attract the National Attention to Himself and His Mission (ch. xi. 1-44)—the Theme of the *Fourteenth Study*.

(2) *The Far-Reaching Consequences of this Decisive Sign*, whereby Jesus Himself

and all the Parties concerned were prepared for Jesus' Final and Formal Advance upon Jerusalem as the Messiah (chs. xi. 45; xii. 11)—the Theme of the *Fifteenth Study*.

(3) *The Triumphal Entry of Jesus as the Messiah, the King of Israel, into Jerusalem*, where He set forth His Claims; which were recognized by the World (Jews and Greeks) and Supernaturally Confirmed by the Father;—culminating in *His Proclamation of the Conquest of the World through His Sacrificial Death* (ch. xii. 12-33)—the Theme of the *Sixteenth Study*.

(4) *The Final Rejection of Jesus by the Jews*, disappointed by His Teaching of a Kingdom won through Suffering, and the Judicial Rejection of the Jews themselves by Jesus,—concluding with the Evangelist's Explanation of the awful Fact of Jewish Unbelief and Apostasy (ch. xii. 34-50)—the Theme of the *Seventeenth Study*.

This Scripture requires to be studied in the light of the preceding Chapters (vii.-x.) of Part First, and especially of the earlier Teachings of Jesus (chs. v.-vi.) touching the Mission of the Messiah in carrying out the Father's Purpose of Redemption, and the Way of its Accomplishment through His own Sacrificial Death on the Cross. In the intermediate Chapters (vii.-x.) His Claim to be the Messiah is never lost sight of by the Evangelist. In these closing Chapters (xi.-xii.) of the record of the Conflict of Jesus with Unbelief, John exhibits Him as pressing His Claims unremittingly to their only possible conclusion, Mutual Rejection and Judgment.

These Four Studies together constitute a Unit, culminating in Jesus' Judicial Withdrawal from the Apostate Nation,—“His own who received Him not”. They should be studied as a Unit advancing uninterruptedly to this Climax.

FOURTEENTH STUDY.—IN THE CULMINATING AND DECISIVE SIGN OF HIS PUBLIC MINISTRY, JESUS MANIFESTED HIMSELF AS THE MESSIAH, HIMSELF THE RESURRECTION AND THE LIFE, IN RAISING LAZARUS FROM THE DEAD,—AN UNANSWERABLE PROOF OF HIS DIVINE POWER AND MISSION, BY WHICH HE DELIBERATELY SET IN MOTION THE FORCES THAT WERE TO BRING HIM TO “HIS HOUR” OF SACRIFICE.—Ch. xi. 1-44.

I. The Preparations for the Sign in the Recorded Events, in the Home in Bethany and with the Disciples in Perea.—Ch. xi. 1-16.

1. The Sickness in Bethany, and Jesus' Treatment of the Message of the Sisters

Ch. xi.

1. Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. 2. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

Sickness Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

Message 3. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick.

Reasons of Delay 4. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus. 6. When therefore he heard that he was sick, he abode at that time two days in the place where he was.

2. Jesus' Proposal to Return to Judea, and the Reluctance of the Disciples to Go

7. Then after this he saith to the disciples, Let us go into Judæa again.

Folly of Going (1) *Objection: Antagonism of the Jews; Answer: Safe while His "Day" lasted*
8. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?

Safe for His Day 9. Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. 10. But if a man walk in the night, he stumbleth, because the light is not in him.

(2) *Error Corrected: Lazarus is Dead,—in order to Confirm Faith in Messiah*

He is Asleep 11. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.

12. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover [Gr. *be saved*]. 13. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep.

He is Dead 14. Then Jesus therefore said unto them plainly, Lazarus is dead. 15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Devotion 16. Thomas therefore, who is called Didymus [that is, *Twin*], said unto his fellow-disciples, Let us also go, that we may die with him.

II. The Arrival of Jesus in Bethany; His Revelation of Himself to the Two Sisters of the Dead Man and to the Jews, leading to Martha's and Mary's Confession of Faith in Jesus, and His mingling His Grief with theirs.—Ch. xi. 17-37.

1. Manifestation and Gracious Teaching to Martha, as the Resurrection and the Life

(1) *Martha's Faith in the Power of Jesus and in the Traditional Resurrection*

Reaching Bethany 17. So when Jesus came, he found that he had been in the tomb four days already.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.

Martha's Greeting 20. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. 21. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22. And even now I know that, whatsoever thou shalt ask of God, God will give thee.

Her Old Faith 23. Jesus saith unto her, Thy brother shall rise again. 24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

(2) *Martha's Advance to Confession of her Faith in Jesus as the Messiah*

Golden Text 25. Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: 26 and whosoever liveth and believeth on me shall never die. Believest thou this?

Her New Faith 27. She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.

2. *Jesus' Manifestation of Human Sympathy to Mary and the Jews with Her*(1) *His Meeting with Mary and the Jews and the Outburst of Grief*

The Call 28. And when she had said this, she went away, and called Mary her sister secretly, saying [or, her sister, saying secretly], The Master [or, Teacher] is here, and calleth thee. 29. And she, when she heard it, arose quickly, and went unto him.

Mary's Greeting 30. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) 31. The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep [or, wail] there.

The Grief 32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

(2) *His Inquiry for the Sepulcher, and the Group on their Way Thither*

Jesus Grieved 33. When Jesus therefore saw her weeping [or, wailing], and the Jews also weeping [or, wailing] which came with her, he groaned in the spirit [or, was moved with indignation in the spirit], and was troubled [Gr. *troublea himself*], 34 and said, Where have ye laid him?

They say unto him, Lord, come and see. 35. Jesus wept.

A Jewish Sneer 36. The Jews therefore said, Behold how he loved him! 37. But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?

III. *The Arrival at the Tomb and the Scenes enacted there, including Martha's renewed Confession of Faith, the Appeal of Jesus to His Father, and the Sign in calling the Dead Lazarus to Life.*—Ch. xi. 38-44.1. *Martha's Objection Overruled, in order to show forth "the Glory of God"*

The Command 38. Jesus therefore again groaning in himself [or, being moved with indignation in himself] cometh to the tomb. Now it was a cave, and a stone lay against [or, upon] it. 39. Jesus saith, Take ye away the stone.

Delayed Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Obedied 40. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God? 41. So they took away the stone.

2. *The Sign So Wrought as to Compel the Faith of the Witnesses*

Cry to the Father And Jesus lifted up his eyes, and said, Father, I thank thee that thou hearest me. 42. And I know that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me.

Voice to the Dead 43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. 44. He that was dead came forth, bound hand and foot with grave-clothes [or, grave-bands]; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Exposition of the Scripture

The Theme of the Fourteenth Study is—

The Culminating and Decisive Sign of the Public Ministry of Jesus, in which He Manifested Himself as the Resurrection and the Life in Raising Lazarus from the Dead.—Ch. xi. 1-44.

The Natural Divisions of the Scripture are:

(1) The Preparation for the Sign in the recorded events in Bethany and Perea (ch. xi. 1-16);

(2) The Arrival of Jesus in Bethany, and His Revelation of Himself there especially to Martha, the Sister of Lazarus,

Explanatory Notes and Suggestions

Golden Text.—John xi. 25, 26.

Time.—Perhaps several weeks after the desperate attempt of the Jews, at the Feast of Dedication, December, A. D., 29, to force Jesus to take the place of their False Messiah.

Places.—The sickness and death occurred in the Judean Bethany, just outside of Jerusalem, on the eastern slope of the Mount of Olives. Jesus was in Perea whither He had fled from the wrath of the Jews to await "His Hour".

The journey to Jerusalem marked a brief interval in the intermittent Perea Ministry, some of the events and teachings of which are recorded in Luke ix.-xviii.

Exposition of the Scripture

as the Resurrection and the Life (ch. xi. 17-37);

(3) The Arrival at the Tomb and the Scenes enacted there in Restoring the Dead Lazarus to Life (ch. xi. 38-44).

I. John narrates the Preparations for the Sign, in the Events in the Home in Bethany and with the Disciples in Perea.—Ch. xi. 1-16.

1. The Scripture opens with the Sickness of Lazarus in the Home of the Loved Friends of Jesus in Bethany and the Message sent to Jesus, and the Reasons for His Long Delay in responding.—Ch. xi. 1-6.

(1) The opening Incidents indicate an Intimacy of Jesus with the Family—the Home would seem to have been a resting-place for Him, especially in His last days—that warranted the Sisters in sending a Message to Jesus with a mute Appeal for Healing (ch. xi. 1-3).

(2) The Appeal opened to Jesus' Vision the Opportunity for the Decisive Sign by which He was to Glorify God and be Glorified by God,—but He delayed going (ch. xi. 4-6).

Jesus waited for Lazarus to die. The Glory was to come through bringing to an end the Conflict with Jewish Enmity and Unbelief by Raising Lazarus from the Dead. John gives another reason: Because Jesus loved the Bethany Household, "therefore" He delayed His departure for two days (verses 5, 6):

2. When the Two Days were over, Jesus Proposed that they Return to Judea; which the Disciples earnestly pleaded should not be done because of the Danger involved.—Ch. xi. 7-16.

(1) The Disciples, startled by the proposal, urged in objection the Antagonism of the Jews from whom they had just escaped; which Jesus answered by a proverb, teaching that one is Safe until his Day of Work is over (ch. xi. 7-10).

Misunderstanding Jesus' words, "fallen asleep", as referring to natural sleep indicating a favorable turn in the disease, they argued that it would then be useless to go,

Explanatory Notes and Suggestions

This Sign, in its circumstances and nature, was providentially arranged to rouse the attention of the Jews and to compel their Final Decision regarding the Claims of Jesus as the Messiah.

The time had come for a great Decisive Sign by which the Death-Grapple of Jesus with the Apostate Jewish Rulers should be brought to its culmination. The incidents here narrated show how the way was providentially prepared for this Sign, that was to be used in bringing about the Jewish Crisis at Jerusalem.

Verse 2.—"It was that Mary", etc. Assuming the familiarity of John's readers with the Anointing, as related in Mark xiv. 3, and of which he was himself to give an account (John xii. 3).

Verse 3.—"This sickness is not unto death", etc. Jesus sees in this message an instruction from the Father. The Divine intention of the sickness is not the death of Lazarus, but the advancement of the Glory of God.

Verse 6.—"When *therefore*", etc. Mark the force of "therefore". Because "Jesus loved" . . . "therefore". Had Jesus reached Bethany while Lazarus was still alive, it would have been merely another instance of the common miraculous Healing; but a far greater deed of love was to be wrought in the resurrection of the dead Lazarus.

The terror that seized the Disciples when Jesus made this proposal was natural and inevitable. They knew the enmity of the Jews and their plots. They had witnessed the repeated attempts to stone Jesus, and had shared in His hairbreadth escapes. They appreciated the danger.

Verse 8.—"Are there not twelve hours in the day?" His appointed work was not yet finished, and until it was the Workman was immortal.

"The time appointed to me of God for working is not yet elapsed; as long as it lasts, no one can do anything to me; but when it shall have come to an end, I shall

Exposition of the Scripture

as Lazarus would recover (ch. xii. 11-13).

When Jesus told them plainly, "Lazarus is dead", and repeated His Proposal, Thomas the Twin alone seems to have seconded Him, seeing that Jesus was determined to go and being ready to give up His cherished Messianic Hopes of the future and, in Devotion to the Master, to go to inevitable Death with Him (ch. xi. 14-16).

That the Disciples had not yet been wholly freed from their false Jewish expectations, appears from their quarrels over the chief places. Let these be studied. The quarrel over the feet-washing (John xiii. 1-20) will be seen to have originated in these false ambitions.

II. John Recounts the Arrival of Jesus at Bethany; His Revelation of Himself to the Two Sisters and to the Jews, leading the His Grief with Theirs.—Ch. xi. 17-37.

1. Martha was the first to hasten to Greet Jesus; to whom He manifested Himself as the Resurrection and the Life, in most gracious words of Instruction and Sympathy, leading her to confess Faith in Him as the Messiah, the Son of God.—Ch. xi. 17-27.

(1) Leaving the Group of professional Wailers, Martha went out to meet Jesus, to whom she declared her Faith in His Power and in the Traditional Jewish doctrine of the Resurrection (ch. xi. 17-24).

Lazarus had been dead four days, and the mourning Jews filled the House (ch. xi. 17-19).

Martha, in Greeting Jesus, expressed her absolute Faith in His Power over Life and Death (ch. xi. 20-22).

In response to Jesus' declaration that her brother should rise again, she professed Faith in the accepted Jewish Doctrine (ch. xi. 23, 24).

(2) With the marvellous Teaching of Jesus, concerning Himself as the Resurrection and the Life, Martha advanced to the Confession of her Faith in Him as "the Messiah, the Son of God, even He that cometh into the world" in fulfilment of the Father's Promise of Redemption (ch. xi. 25-27).

Explanatory Notes and Suggestions

fall into the hands of my enemies, like Him who walketh in the night, and who stumbleth because he is without light" (Meyer).

Verse 16. "Thomas, therefore", etc. He seems to have reached the logical conclusion, that it was hopeless to plead further with Jesus, and proposed that they go and die with Him.

"The Twin" indicates that he had a brother among the Disciples (Weiss); or, that he was a double-minded man (Hengstenberg), etc.; two of many opinions. He seems to have been a level-headed man, not willing to believe or to do without good reasons. Study the recorded incidents of his career with this in mind.

Martha, the strong practical character, had been led to believe in Jesus' miracles of power. Jesus was to reveal Himself to her as the Resurrection and the Life.

Verse 17.—"Four days already". In this period the work of decay was already well begun.

Verse 18.—"Many of the Jews", etc. They were to be witnesses—some of them unwilling or hostile—to the Sign.

Verse 21.—"If thou hadst been here", etc. Not words of reproach, for she knew that her brother was dead even before her message reached Jesus. She believed that even then God was ready to grant Jesus anything He might ask.

Verse 23.—"Thy brother shall rise again". This assurance of Jesus Martha understood to refer to the Jewish doctrine of the Resurrection at the last day, as Daniel had taught it and as it was accepted by the Pharisees.

Jesus put in opposition to this future event His own Person as being in reality the Resurrection, and giving pledge of the immediate return of Lazarus to Life.

Verse 27.—"Yea, Lord: I have believed", etc. From a general Faith in the Resurrection Martha was thus lead on to a Confession of her Faith in Jesus as the Messiah, the Son of God, sent from heaven.

Exposition of the Scripture

2. When Mary and the Jewish Mourners came out at the Call of Martha, Jesus met them with a wonderful Manifestation of Human Sympathy, and went on with them to the Sepulcher.—Ch. xi. 28-37.

(1) Mary, at the call of her Sister, went out quickly to meet Jesus where Martha had met Him, followed by the Jewish Wailers, and greeted Jesus with an uncontrollable Outburst of Grief (ch. xi. 28-32).

With "newly-strengthened Faith" Martha had gone to call her Sister *secretly*, so as to leave the Jews behind; and Mary naturally responded quickly to the call (ch. xi. 33-37).

However, the Jews who were with Mary observed her departure and hastened after her, as they supposed, to the Tomb (ch. xi. 30, 31).

Coming to Jesus, at the place outside the village where He had remained, Mary could only Repeat, perhaps with an accent of reproach, the Complaint of Martha, "Lord, if thou hadst been here!" and fall down at His feet (ch. xi. 32).

(2) Jesus, "Groaning in Spirit", and "Troubled" (perhaps disgusted by the Wailing and Hypocrisy of these attendant Jews), eagerly inquired for the Place of Burial, and went on His way thither accompanied by the half-hostile Group (ch. xi. 33-37).

Overwhelmed by a threefold Agony, Jesus Himself Wept when they answered His Inquiry, "Where have ye laid him?" (ch. xi. 33-35).

The Jews accompanied them on the way, indulging in half-sympathetic, half-sneering remarks and inquiries—illustrating the inevitable Jewish half-faith and division (ch. xi. 36, 37).

Explanatory Notes and Suggestions

Martha sent her message *secretly* in calling Mary, probably at the recommendation of Jesus who was remaining outside the village in order to avoid attracting public attention. The following verse (31) shows how this design fails by reason of a will superior to His own. Compare Matt. ix. 31; Mark vii. 24, 36.

Verse 32.—"Lord, if thou hadst been here", etc. Her overwhelming grief may have infused into the utterance a slight tone of reproach, as if she had meant to say, How could you delay? Jesus met the grief of Mary, not as He met that of Martha with "teaching and speaking", but with "sympathizing and acting".

Verses 33, 34.—"He shuddered in His spirit and was troubled". A threefold agony seems here to be indicated. There was sympathetic *human sorrow* at sight of the weepers. There was also a *groaning in spirit* (otherwise translated a *shudder of indignation*), in which the use of the word *spirit*, the seat of the religious emotions, brings out "the indignation of Jesus directed against the power of death and against Satan, the invisible enemy who wields this terrible weapon against men" (John viii. 44). The "*trouble*", or agitation, that stirred Him may have come from His vision of the future: "to cause the glory of the Father to break forth conspicuously at this moment is to sign the sentence of His own death".

Verse 35.—"Jesus wept", etc. "It is a strange fact that the Gospel in which the divinity of Jesus is most strikingly affirmed leads us also best to know the profoundly human side of His life".

Verses 36, 37.—"The Jews therefore said", etc. Either the friendship Jesus professed for Lazarus was a pretense, or He did not really possess the miraculous power He had claimed to exercise.

III. John tells of the Arrival at the Tomb and the Scenes enacted there,—including the suggestion of Decay having begun; Martha's Renewed Confession of Faith; the Appeal of Jesus to His Father; and the Sign in Calling the Dead Lazarus to Life.—Ch. xi. 38-44.

1. Jesus' Command to Roll away the Stone from the Sepulcher and Reveal the Decaying Body disturbed the Confidence of Martha, and made it necessary for Jesus

The possession of such a burial place by Lazarus has been taken to indicate that the family belonged to the better class.

Exposition of the Scripture

to Recall her again to the essential Messianic Faith before Working the Miracle.—

Ch. xi. 38-41.

(1) Jesus, shuddering in Himself, Commanded that the Stone be removed from the mouth of the cave; to which Martha objected that it would reveal only death and corruption (ch. xi. 38, 39).

(2) Jesus restored Martha to Faith by recalling the Promise He had made, that if she would but Believe she should *see* the Glory of God; whereupon His Command was obeyed.

Martha should *see* the glory of God, in "the splendid triumph of the omnipotence of God, in the service of His love, over death and corruption" (*Godet*).

Explanatory Notes and Suggestions

Verse 38.—"Jesus therefore", etc. The use of *therefore* indicates the connection with the cavilling objections of the Jews, heard on the way. He again became "angry in His spirit" as He came to the tomb. The narrative of the miracle begins with the command to take away the stone.

Verse 39.—"Lord, by this time", etc. "At this moment the thought strikes Martha, that, as soon as this is done the smell of the decaying body would be emitted, and the disfigured body of the beloved brother will be exposed to view, as he had already been four days in the tomb" (*Weiss*). Martha had probably learned the fact, which she here states, by visiting the sepulcher.

Verse 40.—"Jesus saith", etc. Jesus confirms her faith by recalling His promise.

2. For the sake of those who were to Witness the Sign, Jesus then appealed to His Father, after which He proceeded to work the Sign in such a way as to Constrain the Faith of the Witnesses.—Ch. xi. 41-44.

(1) For the sake of those who heard, He appealed to His Father with thanksgiving, that they might be brought to believe that the Father had sent Him (ch. xi. 41, 42).

(2) He uttered His "Lazarus, come forth", with a Loud Voice, expressing His Consciousness of Power and causing Every One to Hear; in response to which the Dead Man came forth, "a living man in the costume of the dead", and was Loosed and permitted to go on his way (ch. xi. 43, 44).

The Sign was thus completed in such a way as to make an ineffaceable impression on the Jerusalem and Bethany people who were present. They were to be used as Witnesses to establish the fact beyond dispute; since this Sign was to be the dominant factor in the Closing Conflict of Jesus with Jewish Unbelief, to which He was hastening.

When the tomb had been opened, the Sign was wrought in such a way as to demonstrate its Reality and to make it an unanswerable Proof of His Divine Power who wrought it.

Verse 41.—"And Jesus lifted up His eyes", etc. For the confirmation of the faith of the onlookers Jesus turned His gaze from earth to heaven, thanking the Father that He had "heard His prayer for the miraculous raising of His friend",—so that the people may know "that it is not He who is performing this miracle, but God, who by it is accrediting Him as His Representative". He was seeking to lift them up to Faith in Himself as the Messiah, sent by the Father to carry out His Purpose of Redemption.

The communion of Jesus with the Father indicated by the expression "Thou *heardst* me", "made this miracle a Sign, to all who witnessed it, of His Divine commission to give life to the world".

Verse 42.—"Lazarus come forth", etc. The loud voice, intended to be heard by all, was spoken to the dead as if living; the dead man responded by coming forth in the garments of the dead, but *alive*.

FIFTEENTH STUDY.—THE FAR-REACHING CONSEQUENCES AND CUMULATIVE PROOFS OF THE DECISIVE SIGN, IN RAISING LAZARUS FROM THE DEAD, CENTERING IN THE SCENES IN THE COUNCIL CHAMBER IN JERUSALEM AND AT THE SUPPER IN BETHANY,—WHEREBY JESUS HIMSELF AND ALL THE PARTIES CONCERNED WERE PREPARED FOR HIS FINAL AND FORMAL ADVANCE UPON JERUSALEM AS THE MESSIAH.—Chs. xi. 45—xii. 11.

I. John sketches the Events Centering in the Council Chamber at Jerusalem, in the Calling of the Sanhedrin and the Formation and Successive Stages in the Plot to Destroy Jesus, Jesus in the meantime Withdrawing to be beyond their reach until the Passover Season.—Ch. xi. 45-57.

Ch. xi. 1. Many "Believed"; Some Reported the Sign to the Pharisees, Guardians of the Law

Division 45. Many therefore of the Jews which came to Mary and beheld that which he did [Many ancient authorities read, *the things which he did*], believed on him. 46. But some of them went away to the Pharisees, and told them the things which Jesus had done.

2. These, having Convened the Sanhedrin, It Decided what Course to take with Jesus

Council Convened (1) The Charge was that Jesus, unless checked, would Lead Revolt against Rome 47. The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. 48. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation.

Jesus to Die (2) In their Perplexity Caiaphas Counsell'd that Jesus should die for the Nation 49. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all. 50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation: 52 and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad.

(3) The Council began Plotting to Carry Out the Decree, and Jesus Withdrew

Jesus in Ephraim 53. So from that day forth they took counsel that they might put him to death.

54. Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

(4) To Silence Inquirers at the Passover Season, the Council Decreed His Arrest

Inquiry for Jesus 55. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast?

A New Decree 57. Now the chief priests and Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

II. The Evangelist Records the Critical Events Centering in the Supper given to Jesus by the People of Bethany in Recognition and Confirmation of the Raising of Lazarus from the Dead and resulting in Blazoning Abroad the Sign,—the Anointing of Jesus by Mary; the Uncovering of the Betrayer; the Gathering of a Host of "Believers" as Witnesses to accompany Jesus into Jerusalem.—Ch. xii. 1-11.

1. Jesus, on His Way to the Passover at Jerusalem, where He was to Die, was given a Supper at Bethany, the Raised Lazarus being a Living Proof of the Sign

Ch. xii. 1. Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.

2. Mary by Faith Anointed Him there for Burial, Judas, the Traitor, Objecting

The Anointing 3. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

The Attack 4. But Judas Iscariot, one of his disciples, which should betray him, saith, 5 Why was not this ointment sold for three hundred pence [The word in the Gr. denotes a coin worth about eight pence halfpenny. See Mk. xiv. 3.], and given to the poor?

6. Now this he said, not because he cared for the poor; but because he

was a thief, and having the bag [or, *box*] took away what was put therein [or, *carried what was put therein*].

The Defense 7. Jesus therefore said, Suffer her to keep it [or, *Let her alone: it was that she might keep it*] against the day of my burying. 8. For the poor ye have always with you; but me ye have not always.

3. *The Council, to Check the Faith of the People, Decreed Death to Lazarus*

To Stay the Tide 9. The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead

10. But the chief priests took counsel that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

Exposition of the Scripture

The Theme of the Fifteenth Study is—

The Far-Reaching Consequences and Cumulative Proofs of the Raising of Lazarus from the Dead, Centering in the Scenes in the Council Chamber at Jerusalem and at the Supper in Bethany,—whereby Preparation was made for Jesus' Final and Official Advance upon Jerusalem as Messiah.—Chs. xi. 45—xii. 11.

John outlines the more Immediate Consequences of the Raising of Lazarus in *Two Groups of Events*:

(1) The earlier Events, Centering in the Council Chamber at Jerusalem, and resulting in the Plot to Destroy Jesus (ch. xi. 45-57);

(2) The later Events, Centering in the Supper given to Jesus by the People of Bethany in Recognition of the Fact of the Raising of Lazarus (ch. xii. 1-11).

I. The Evangelist sketches the Events Centering in the Council Chamber at Jerusalem, in the Convening of the Sanhedrin and the Formation and Successive Stages of the Plot to Destroy Jesus, leading to His Withdrawal until the Passover Season.—Ch. xi. 45-57.

1. As the Immediate Result many Jews who beheld the Sign at Bethany "Believed in Jesus"; but quite naturally some of them reported to the Pharisees, the Official Guardians of the Jewish Religion, what had been done by Jesus, as Grounds for Action against Him by the Sanhedrin.—Ch. xi. 45, 46.

(1) Many who went to Bethany became "Believers in Jesus" as a Miracle-Worker (as had been the case in Galilee), but retained their Jewish Notions of Messiah (ch. xi. 45).

(2) Some, however, maintaining the hostile Attitude exhibited at the Tomb of Lazarus (xi. 37), felt constrained to Report to the Pharisees what Jesus had done in furthering His Claim to be the Messiah (ch. xi. 46).

Explanatory Notes and Suggestions

Golden Text.—John xii. 51, 52.

The circumstances providentially connected with the Sign gave it great prominence in the eyes of the Jews. His previous works had led to a widely cherished hope that He would turn out to be the Messiah for Whom they were waiting. The multitudes were now flocking to Jerusalem for the great Jewish Feast.

On the other hand must be taken into account the enmity of the Rulers, who at the Feast of Dedication had been foiled in their attempt to use Him as their False Messiah, and who were now seeking for some excuse to bring about His death.

In narrating the events following the Sign, John aims to show how the various factions and forces wrought together to prepare for the Official Advance of Jesus as Messiah, the King of Israel, into the City of David and His Father's House.

Verse 45.—"Many therefore", etc. As so often before, the work of Jesus had resulted in division of opinion among the spectators; in this case so profound that it produced a separation even in the Jewish party. Many *believed*, although their faith appears to have been chiefly in the miracle-worker, as shown by their subsequent conduct. Some of them, however, were openly hostile, and reported the events to the authorities at Jerusalem.

Verse 46.—"Went away to the Pharisees", etc. These were the appointed guardians of the Jewish Faith, and those who recognized them as such felt bound to report to them the movements of Jesus. By their apostasy the Pharisees had rendered themselves incapable of performing their duties, as Jesus had shown in the parables of the Shepherd and the Sheep.

Exposition of the Scripture

2. These Pharisees, Representative of the Rulers, with the Aid of the High Priest, Formally Convened the Sanhedrin, which formed a Plot to Check Jesus in His Career of Popularity, and Decreed His Death,—leading to His Withdrawal for Safety.—Ch. xi. 47-54.

(1) The Practical Question brought before the Council was, what to do to Check the extraordinary Popularity of Jesus; the Charge, that, unless Checked, He would lead a Messianic Revolt and bring down the vengeance of the Romans upon the Nation (ch. xi. 47, 48).

(2) Caiaphas, the Man for the Hour, relieved their perplexity by his Official and Prophetic Counsel, that Jesus should Die for the Nation,—the iniquitous Decree falling in with the Plan of God in Redemption (ch. xi. 53, 54).

Caiaphas, who in his official capacity was to utter the word that should decide the fate of Jesus, declared that the only thing to do was to sacrifice the one for the many, Jesus for the Nation (verses 49, 50).

(3) The Sanhedrin thereupon immediately began their Consultations over some Scheme by which the Death of Jesus might be brought about,—their activity compelling Him to withdraw with His Disciples to the privacy of the hill-region of Judea (ch. xi. 53-54).

(4) As the Passover Season approached, the Constant Inquiries for Jesus, by multitudes who came up early to the Feast for purposes of Purification, forced the Sanhedrin, in order to Silence the Inquiries and prevent a Popular Rising, to issue a Decree ordering the disclosure of the whereabouts of Jesus, that they might Arrest Him (ch. xi. 55-57).

Explanatory Notes and Suggestions

The movement in favor of Jesus had become too formidable for Private Plotting. It was seen to threaten the authority of the Jewish Rulers themselves and the safety of the Nation. *Official action* had become necessary; so the Sanhedrin was organized for the work.

Verses 47, 48.—"What do we?" In discussing the question before them—involving their own continued existence—the Council were forced to admit the undeniable fact that this hated man was doing "many Signs", and to confess that the prospect seemed certain of His winning universal belief.

Verses 51.—"Now this thing he said not of Himself", etc. This counsel of Caiaphas, while personally only the "expression of unscrupulous politics", was, because of the oracular power connected with his position (see Ex. xxviii. 30), officially an unconscious prophecy of the part Jesus was to fulfil as the Messiah in His Work of Redemption (verses 51, 52).

With that Session of the Council at which Caiaphas presided, began the series of consultations that continued until the death of Jesus was compassed. There were various steps in the progress of their scheme for bringing about His death. One necessary element was the cooperation of some one connected with the inner group of Jesus' Disciples, the preparation for which began with the revelation of the true character of Judas at the Bethany Supper.

These inquiries and the discussions as to whether Jesus, after His recent experiences, would venture to come up to the Passover, made the situation an alarming one to the Council, and led to their further step to check the growth of His popularity.

II. The Evangelist turns to the Second Group of Events Consequent upon the Sign:—the Critical Events Centering in the Supper given to Jesus by the People of Bethany, in Recognition and Confirmation of the Raising of Lazarus from the Dead, and resulting in Blazoning abroad the Reality of the Sign,—the Anointing of Jesus by Mary; the Uncovering of the Betrayer; and the Gathering of a Host of "Believers" as Witnesses to accompany Jesus into Jerusalem.—Ch. xii. 1-11.

I. Jesus, on His way to the Passover at Jerusalem, where He was to Die, was given a Supper by the People of Bethany, where the Presence of the Raised Lazarus

The Events connected with the Supper at Bethany derive their importance from the place they occupy in preparing for "the completion of the self-revelation of Jesus in the Presence of the People by His Pub-

Exposition of the Scripture

was a living Proof of the Sign, and where Jesus was anointed for His Burial by Mary and began to unmask the Traitor who was to help the Council in carrying out their Decree of Death.—Ch. xii. 1, 2.

2. At that Supper Two Events occurred that attracted attention: His Anointing for His Burial by Mary, and the Uncovering of the Traitor Judas who objected to her act.—Ch. xii. 3-6.

(1) At the Supper, Mary, the Sister of Lazarus, in gratitude for his restoration to life, Anointed the feet of Jesus with most precious ointment; which attracted the attention of all present (ch. xii. 3).

(2) Judas Iscariot, who was to betray Jesus, objected to the Act, which led to the revelation of his Thievery; but Jesus Defended it as a memorable Act of Faith, in Anointing Him for His coming Burial (ch. xii. 4-8).

3. The knowledge that Jesus was at Bethany induced a Multitude of Jews to visit Him there; whereupon the Sanhedrin, to Check the rising tide of Faith, Decreed that Lazarus also should be put to Death with Jesus.—Ch. xii. 9-11.

(1) The Common People who went to Bethany, went especially to see Lazarus, and thereby became Witnesses to His Resurrection (ch. xii. 9).

(2) As this resulted in the Belief of Many of them in Jesus as the Messiah, the Death of Lazarus became a necessity to the Council if the Tide of Defection was to be stayed (ch. xii. 10, 11).

Explanatory Notes and Suggestions

lic Entrance into Jerusalem as the Messiah".

The Supper, apparently given by the People of Bethany, brought home the Proofs of the Reality of that Sign to many of the Passover hosts on their way to Jerusalem, and to many of the Jerusalem Jews who came out from Jerusalem. These Jews, who thus became Witnesses of the Sign, were prepared to furnish Jesus His Royal Escort as the King of Israel into the City of David.

Verse 3.—"The house was filled", etc. Calling the attention of every one to the act; the story of which, as prophesied, has since filled the world.

Verse 6.—"A thief". Using his office to fill the treasury in order that he might "steal" from it.

Verse 7.—"Suffer her", etc. Jesus recognized her act of Faith which took in His coming Crucifixion.

In the view of the Rulers, the chief danger lay in the possibility of Jesus' gaining ascendancy, through His Miracles, over the masses—as He had before done in Galilee. The great concourse of the "Common people" who flocked to Bethany, when they heard that Jesus was on His way to the Passover, therefore, naturally filled these false Shepherds with alarm.

Verses 10, 11.—"The chief priests took counsel", etc. It was necessary that Lazarus, who had thus become a center of interest, should be put out of the way; so the Official Plot was extended to take in the death of Lazarus along with that of Jesus.

SIXTEENTH STUDY.—THE PUBLIC ENTRY INTO JERUSALEM, WHEN JESUS MANIFESTED HIMSELF FINALLY AND OFFICIALLY AS THE MESSIAH, SETTING FORTH FOR THE LAST TIME HIS CLAIMS; OVER WHICH THE JEWS DIVIDED, BUT WHICH WERE RECOGNIZED BY THE GENTILE WORLD AND CONFIRMED BY THE FATHER,—WHICH CULMINATED IN THE RE-AFFIRMING OF HIS COMING DEATH AS THE WAY OF UNIVERSAL CONQUEST.—Ch. xii. 12-33.

I. The Division of the Jewish World over the Claims of Jesus:—Shown by His Recognition by the Common People, when those who had visited Jesus and Lazarus at Bethany joined the Multitudes coming out of the City, in enthusiastically Escorting Him on His Way, with loud Acclaims of Hosanna "to the King of Israel, Who cometh in the

Name of Jehovah"; and by His Rejection by the Jewish Rulers and Dominating Classes at Jerusalem, led by the Pharisees, the appointed Guardians of the Messianic Hope.—Ch. xii. 12-19.

- Ch. xii.** 1. Jesus, publicly Recognized as the Messiah, the "King of Israel", Entered the City of David, Escorted and Proclaimed by the Hosts of "Believing" Jews
- The King Welcomed* 12. On the morrow a great multitude [Some ancient manuscripts read, *the common people*] that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.
- Prophecy* 14. And Jesus, having found a young ass, sat thereon; as it is written, 15. Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.
16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
2. *The Escorting Crowds, Witnessing to the Bethany Sign, Maddened the Pharisees, the Official Guardians of the Messianic Hope, left Helpless by the Enthusiasm*
- People's Witness* 17. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18. For this cause also the multitude went and met him, for that they heard that he had done this sign.
- Rulers' Despair* 19. The Pharisees therefore said among themselves, Behold how [or, *Ye behold*] ye prevail nothing: lo, the world is gone after him.

II. After this Triumphal Entry, the Gentile World (represented by Greek Proselytes) Sought Jesus in the Temple, thereby indicating to Him that "His Hour" for Glorification through Suffering as the Savior of the World had Come.—Ch. xii. 20-26.

1. *Appealing for a Personal Interview, they are Reported by Philip and Andrew*
- The Greeks Come* 20. Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.
22. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.
2. *The Gentiles Seeking the King of Israel marked the Hour when "through Death the Son of Man shall be raised to Glory and shall Give Life to the World"*
23. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.
- Address In Nature* 24. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.
- Experience* 25. He that loveth his life [or, *soul*] loseth it; and he that hateth his life [or, *soul*] in this world shall keep it unto life eternal.
- In Following Him* 26. If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will the Father honor.

III. The Father, to Whom Jesus, Burdened with the Vision of His Atoning Death, turned in Prayer, Confirmed His Messianic Mission by a notable Sign from Heaven, and gave Him again the often-repeated Message to the People, that the Glory was to be attained through His Lifting up.—Ch. xii. 27-33.

1. *Jesus' Appeal to the Father brought instant Supernatural Response*
- The Agony* 27. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. 28. Father, glorify thy name.
- The Voice* There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again.
2. *The Meaning of the Voice, and the Assurance of Glory through Lifting Up*
29. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.
30. Jesus answered and said, This voice hath not come for my sake, but for your sakes.
- World to be Won* 31. Now is the judgment [or, *a judgment*] of this world: now shall the prince of this world be cast out. 32. And I, if I be lifted up from [or, *out of*] the earth, will draw all men unto myself.
33. But this he said, signifying by what manner of death he should die.

Exposition of the Scripture

The Theme of the Sixteenth Study is—

The Public Entry of Jesus into Jerusalem, when He Manifested Himself Finally and Officially as the Messiah, setting forth for the last time His Claims; over which the Jews Divided, but which were recognized by the World and confirmed by the Father in the Temple,—the record of which ends with Reaffirming the unwelcome Doctrine of His Coming Death as the way of Winning the World to Himself.—Ch. xii. 12-33.

Three Subjects present themselves for consideration:

(1) The Division of the Jewish World over Jesus:—Shown by the Recognition of Jesus as Messiah by the Common People as the Representatives of the Jewish World at large, when they attended Him in Triumph into the City of David; and by His Rejection by the Jewish Rulers and Dominating Classes (ch. xii. 12-19);

(2) The Recognition by the Gentile World (the Greeks), whose Seeking of Jesus in the Temple indicated to Him that the Hour of His Glorification through Suffering as the Savior of the World had Come (ch. xii. 20-26);

(3) The Recognition of Jesus by the Father, Who Confirmed His Messianic Mission by a Sign from Heaven,—whereupon Jesus again blasted the False Hopes of the People by Reaffirming His Doctrine that the Glory was to come through His being Lifted Up (ch. xii. 27-33).

I. On the following Day, the Jewish World at large, as Represented by the Common People, Recognized Jesus as the Messiah, when the many Jews who had visited Jesus and Lazarus at Bethany joined with the Multitudes coming out of the City who had heard of the Sign at Bethany, in enthusiastically Escorting Him on His Way, with loud Acclamations of "Hosanna to the King of Israel who cometh in the Name of Jehovah"; while thereby raising the Enmity of the Jewish Leaders to the Highest Pitch.—Ch. xii. 12-19.

1. When they heard that Jesus was Coming to Jerusalem, a great Multitude of the Common People, who had come up from all lands to the Feast, went out to meet Him, and joined the Host coming in from Bethany in Escorting Him into the City, Recognizing and Proclaiming Him

Explanatory Notes and Suggestions

Golden Text.—John xii. 30-32.

By His *Public Entry into Jerusalem* and His Teaching there as the Messiah, Jesus brought His Public Ministry to a close; withdrawing at the end, in judgment, from the Apostate Race. As detailed accounts of the Entry had been given in the other Gospels (Matt. xxi. 1-11; Mark xi. 1-11; Luke xix. 29-44), and also of the Teachings and Events of the week, John had merely to sketch the critical points in these transactions.

"Palm Sunday", the day when the Law required the Jews to choose their paschal lamb for the Feast, was the day chosen by Jesus for His entry into Jerusalem, as at once the Paschal Lamb and the King of Peace.

The Evangelist finds *Three Cardinal Facts* that needed to be outlined in order to give a bird's-eye view of the progress of the Redeemer in His Official and Spiritual Work as the Messiah. They were: the Division of the Jewish world over Jesus; His recognition by the Gentile world; and the recognition of His Claims as the Messiah by the Father.

The Jewish multitude greeted, cheered and honored Him distinctly as the Messiah of Prophecy; and it was in that character that He publicly and officially accepted the Royal Honors accorded Him (see Zech. ix. 9).

In order to a full understanding of this record of John, it will be necessary to read and study along with it the records of the other Gospels, as brought side by side with it in any ordinary Harmony, or in any other way that may be convenient.

Jesus, who "had striven on every occasion to repress the popular manifestations in His favor" (see ch. vi. 15; Luke xiv. 25-33. xix. 11 ff., etc.), now allowed free play to the feelings of the multitude and surrendered Himself to the public homage offered Him.

Exposition of the Scripture

the King of Israel, in Fulfilment of Prophecy.—Ch. xii. 12-16.

(1) The Entry was made and the Kingdom Proclaimed by this Host of "Believing" Jews, with the bestowment of the Honors and the ascription of the Titles of Royalty (ch. xii. 12, 13).

(2) By Entering the City, Riding upon an Ass, He fulfilled Zechariah's Prophecy of the Coming of Messiah; as the Disciples came later to understand (ch. xii. 14-16).

2. As they moved on, the Escorting Crowds bore Witness to the Bethany Sign, while the Multitudes that went out of the City to meet Him went out because they had heard of that Sign,—this demonstration leading the Pharisees in Despair to Exclaim "Lo, the world is gone after Him".—Ch. xii. 17-19.

(1) The common interest excited by the Raising of Lazarus from the Dead united the outgoing and incoming crowds in spreading the Information concerning this decisive Sign that had been wrought by Jesus,—thereby increasing the Tide of Popular Favor for Jesus (ch. xii. 17, 18).

(2) This Enthusiasm of the Common People sent Dismay to the hearts of the Rulers, who found themselves Helpless before the Popular Tide they were seeking by their Decrees and Plots to Stay (ch. xii. 19).

II. After this Triumphal Entry, the Gentile World (represented by Greek Proselytes) Sought Jesus in the Temple, thereby indicating to Him that "His Hour" for Glorification through Suffering as the Savior of the World had Come.—Ch. xii. 20-26.

1. These Greek Gentiles came to Philip with an Appeal for a Personal Interview with Jesus; Philip told Andrew of their request, and these Brothers, who themselves bore Greek names, Informed Jesus.—Ch. xii. 20-22.

2. The Seeking of the King of Israel by these Representatives of the Non-Jewish World, Indicated to Jesus that the Hour

Explanatory Notes and Suggestions

Verse 15.—"Sitting on an ass's colt", etc. He was thereby singled out from the crowd, in order that they might see Him and render Him Royal Homage. That John omitted the details, found in full in the other Gospels, is accounted for by His having "in His eye simply the point of the riding in upon the young ass, as a Messianic Sign excluding all doubt", and marking Him as The King of Peace.

This was a distinct repudiation of the popular Jewish notion of Messiah as a Conquering Hero of the Roman type.

The conclusive Testimony to the Raising of Lazarus from the Dead lay at the foundation of this movement of the Common People. It was the Sign on which Jesus staked His Claims. Doubtless many of the inhabitants of Bethany itself, who had witnessed the miracle or had themselves seen the reanimated Lazarus, joined in that procession.

Verse 17.—"Bare witness", etc. As this is the Gospel of Witness, John emphasizes this fact.

Verse 19.—"The Pharisees therefore", etc. The contrast to the Triumph, in this despairing self-confession of the Jewish adversaries of Jesus among themselves, emphasizes the strength of the movement against them, as well as their own bitter hatred of Jesus. The weakness of the popular movement is found in the fact that these Jewish "believers" were dominated, as shown subsequently, by the false Jewish conceptions of the Messiah.

Even greater than the contrast of Jews with Jews was that of Gentiles with Jews, as presented when the Greeks came seeking Jesus in the Temple: His own received Him not; those who were not His own sought Him.

Verse 21.—"These therefore came to Philip", etc. These *Hellenes*, not Greek *Jews*, *Hellenists*, were *Gentiles* (as in vii. 35). It is interesting to note that they approached Jesus through the Two Disciples that bore Greek names.

Exposition of the Scripture

had Come when "the Son of Man" was to be Glorified as the Life of the World, through His Sacrificial Death.—Ch. xii. 23-26.

In a brief Address He proceeded to illustrate the Universal Law of Increase and Progress through Sacrifice alone; a lesson needed not by the Greeks only but by all who were present:

(1) In Nature, where Fruit is borne only through the Death of the Seed (ch. xii. 24);

(2) In Human Experience, where Self-Sacrifice is the way to win a Higher Life (ch. xii. 25);

(3) In the Service of the King, where Following Him in Self-Sacrifice is the only way to Honor with the Father (ch. xii. 26).

III. The Father, to Whom Jesus, Burdened with the Vision of His Atoning Death, turned in Prayer, Confirmed His Messianic Mission by a notable Sign from Heaven; and gave Him again the one often-repeated, Essential Message to the People, that He was to attain the Glory and Draw the World to Himself only through being Lifted Up.—Ch. xii. 27-33.

1. Burdened with the Vision brought to Him by the Coming of these Representatives of the Gentile World, Jesus turned His gaze to Heaven and appealed to the Father; which Appeal brought an instant Supernatural Response in a Voice out of Heaven, heard by the Multitude.—Ch. xii. 27, 28.

2. Jesus Interpreted to the People the meaning of the Voice, which they heard but did not understand; concluding by Repeating the unwelcome Truth, that God was to be Glorified in His Exaltation through Death as the Redeemer of the World.—Ch. xii. 29-33.

(1) The Voice from Heaven, "though evidently an utterance of intelligible words", was not heard with equal distinctness by all those who were present (ch. xii. 29).

(2) Jesus assured them that the Father had Spoken from Heaven for their sakes, and that the Voice portended the Judgment of this World, the Casting out of Satan, and the Drawing of All the World

Explanatory Notes and Suggestions

Verse 23.—"The hour is come", etc. The coming of the Gentiles awakened in Jesus, with peculiar force and depth, the thought of His approaching death; for through His death His salvation was to be conveyed to the Gentiles (*Meyer*).

As "the Son of Man", i. e., the Son of God incarnate, He was to be glorified.

Verse 24.—"Verily, verily", etc. The Vision of the Atoning Sacrifice that lay before Him called forth from Jesus an address on sacrifice as the universal law of life and the only way to glory.

Verse 26.—"Let him follow me", etc. The climax of Christian self-sacrifice is reached in following the example of Jesus, Who won Glory from the Father by Sacrificing Himself in carrying out God's Purpose of Redemption.

Jesus faced "that hour of mortal suffering through which He must pass" in order to "reconcile both Jew and Gentile unto God in one body by the cross", and overcame by aid of a Vision of the Glory and the Voice from Heaven (ch. xii. 27, 28).

The Voice from Heaven completed the Public Recognition of Jesus as the Messiah. It was essential that the Father should add His Testimony in an unmistakable manner to that of Jews and Gentiles.

Verse 29.—"The multitude, therefore", etc. The teaching is clear that "a voice" came miraculously from heaven (as was the case, according to the Synoptics, at the Baptism and the Transfiguration); but the utterance was not clearly understood by all present, some thinking it a thunder-voice and others the voice of an angel.

Verse 31.—"Now is the judgment", etc. In answer to the prayer, "Father, glorify thy name", the voice said, "I have both glorified it, and will glorify it". That assured Jesus of His coming triumph, in the Condemnation of this World, in Casting

Exposition of the Scripture

unto Himself through the Cross (ch. xii. 30-33).

This was the *Decisive Word* that Sifted the Jewish "Believers", as the same Teaching, in the Interpretation of the Sign of the Feeding of the Five Thousand, had Sifted the Galilean "Believers".

Explanatory Notes and Suggestions

out Satan His great adversary in the Work of Redemption, and in the Drawing of All the World to Himself,—all to be accomplished through His being Lifted up from (or, out of) the earth. In this is implied both His Crucifixion and His Ascension to the Father.

SEVENTEENTH STUDY.—FINAL BREACH BETWEEN THE JEWS AND JESUS:—THE COMING OF THE HOUR OF JESUS, WHEN THE JEWISH PEOPLE OF ALL CLASSES, DISAPPOINTED IN THEIR FALSE HOPES BY HIS TEACHING OF A KINGDOM TO BE WON BY SUFFERING, REJECTED HIM; WHICH WAS FOLLOWED BY HIS JUDICIAL REJECTION OF THE JEWS AND WITHDRAWAL FROM THEM,—THE NARRATIVE CONCLUDING WITH THE EVANGELIST'S EXPLANATION OF THE AWFUL FACT OF JEWISH UNBELIEF AND APOSTASY AND JUSTIFICATION OF THEIR DOOM.—Ch. xii. 34-50.

I. John briefly summarizes the Facts of the Final Breach between the Jews and Jesus—given in detail by the other Evangelists—in its Twofold Aspect: that of Rejection of Jesus by the Jews, who had no place for a Messiah Who was to be Lifted Up on the Cross; and that of Jesus' Official Rejection and Condemnation of, and Judicial Withdrawal from, the Apostate Jews.—Ch. xii. 34-36.

1. The Jews Rejected a Messiah Who had Only His Atoning Death to Offer Them

Ch. xii. 34. The multitude therefore asked him, We have heard out of the **Rejection** law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

2. Jesus' Farewell Message, as Light of the World, Warned the Apostates of Doom

Warning 35. Jesus therefore said unto them, Yet a little while is the light among [or, in] you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.

36. While ye have the light, believe on the light, that ye may become sons of light.

Forsaking These things spake Jesus, and he departed and hid himself from them [or, was hidden from them].

II. The Evangelist Pauses for some Reflections on this awful Fact of Jewish Unbelief and Apostasy, as seen in the light of Isaiah's Experience and Prophecy, and of their own inconsistent Conduct as "Believers".—Ch. xii. 37-43.

1. Through their Blindness to the Many Signs by which Jesus Manifested His Glory as the Messiah, they had brought the Fulfilment of Isaiah's Prophecy

37. But though he had done so many signs before them, yet they believed not on him: 38 that the word of Isaiah the prophet might be fulfilled, which he spake,

Unbelief Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

Blinding 39. For this cause they could not believe, for that Isaiah said again,

40. He hath blinded their eyes, and hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41. These things said Isaiah, because he saw his glory; and he spake of him.

2. Even "Believers" had fixed their Doom, by fearing to Confess Jesus Openly

Hypocrisy 42. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it [or, him], lest they should be put out of the synagogue: 43 for they loved the glory of men more than the glory of God.

III. John Completes his Setting Forth of the Gravity and Inexcusableness of the Jewish Unbelief and Rejection, by Summarizing the Facts and Teachings by which Jesus

had supported His Claim to be the Messiah,—so that to Reject Him was to Reject God the Father and all Hope of Salvation.—Ch. xii. 44-50.

1. *To Reject Jesus was to Reject God the Father Who Sent Him*

44. And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45. And he that beholdeth me beholdeth him that sent me.

2. *To Reject the Light of the World was to Forfeit God's Truth and Salvation*

46. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world.

3. *To Reject Him and His Truth was to insure Judgment at the Last Day*

48. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day.

4. *Yet Obedience to Jesus' Divine Words from the Father assured Eternal Life*

49. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak.

50. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

Exposition of the Scripture

The Theme of the Seventeenth Study

is—

The Final Breach between the Jews and Jesus:—The Coming of the Hour of Jesus, when the Jewish People, disappointed in their False Hopes by His unequivocal Teaching of a Kingdom through Suffering, Rejected Him; which Act of Rebellion was followed by His Judicial Rejection of the Jews and Withdrawal from them,—concluding with the Evangelists' Explanation of the Awful Fact of Jewish Unbelief and Apostasy and His Justification of their Doom.—Ch. xii. 34-50.

Three Points are made in this Scripture:

(1) John's Summary of the Facts of the Final Breach between the Jews and Jesus (ch. xii. 34-36);

(2) His Reflections on the Fact of Jewish Unbelief and Apostasy, as seen in the light of Isaiah's Prophecy and of their own Conduct (ch. xii. 37-43);

(3) His Exhibition of the Gravity of their Unbelief and Rejection, as shown by the completeness with which Jesus had Established His Claim to be the Messiah (ch. xii. 44-50).

Explanatory Notes and Suggestions

Golden Text.—John xii. 44, 45.

This was the great Final Breach that brought the End. Its place and importance, as well as the event itself, are lost here by its being placed, in the Versions, *in the middle of a paragraph!*

This is an account of the turning back of the Popular Tide in Favor of Jesus, that had been rising in Jerusalem with apparently irresistible force since the Resurrection of Lazarus, as it had risen in Galilee a year before at the Passover season.

The Raising of Lazarus had given it a powerful impulse; so that when Jesus boldly came forward to claim His place as the Messiah, the rural Jews and those who witnessed the Sign at Bethany were ready to escort Him in Triumph as "the King of Israel" into the City of David. The scenes of the opening days of the Passover season were fitted to increase His prestige.

The closing words of Jesus about His Death were the turning-point in the tide. His Sacrificial Death—which the Evangelist had emphasized all the way from the words of John the Baptist, "Behold the Lamb of God", and which had always been an offense to the unbelieving Jews—was the stumbling-block over which they went headlong to destruction.

I. John briefly Summarizes the Facts of the Final Breach between the Jews and Jesus—given in detail by the other Evangelists—in its Twofold Aspect: that of the Rejection of Jesus by the Jews, who had no place for a Messiah Who was to be Lifted Up on the Cross; and that of Jesus' Official Rejection and Condemnation of, and Judicial Withdrawal from, these Apostate Jews.—Ch. xii. 34-36.

Exposition of the Scripture

1. The Crowd in the Temple—made up of all classes of Jews—who had listened to the Father's Testimony to Jesus, when they heard Him say that He was to be Crucified, Objected to His Teaching as contrary to the Scriptures, which taught that Messiah's Kingdom was to be an Everlasting one; and therefore Scornfully Rejected Him.—Ch. xii. 34.

(1) Their Rejection was the immediate Result of His Teaching that the way to the Establishment of His Kingdom was through His being Lifted Up as the Son of Man for the Salvation of the World.

(2) The Argument they urged was, that the Scriptures taught that Messiah's Kingdom was to be Without End; and that a Messiah who was to die and disappear from the earth could not be the Messiah of the Scriptures.

2. Jesus no longer attempted to urge arguments or reasons, but in His Farewell Message as the Light of the World Warned them against the Fate that already impended on His Departure, and then Forsook and Hid Himself from the Apostates.—Ch. xii. 35, 36.

(1) As they turned from Him in Final and Deliberate Rejection, Jesus assured them that, although the Messiah should indeed abide forever, He is with them as the Light only for a Short Time; and He exhorted them to make the most of that time by Believing on Him, that they may become the Children of Light (ch. xii. 35, 36).

(2) His Warning availing nothing, Jesus Hid Himself from them.

II. The Evangelist Pauses in his narrative of Events for some Reflections on this dreadful Fact of Jewish Unbelief and Apostasy, as seen in the light of Isaiah's Experience and Prophecy, and of their own inconsistent Conduct as "Believers".—Ch. xii. 37-43.

1. Through their Blindness to the "many Signs" by which Jesus had manifested His Glory as the Messiah, they had brought upon themselves the Fulfilment of Isaiah's Prophecy of Hardening and Judgment.—Ch. xii. 37-41.

Explanatory Notes and Suggestions

Verse 34.—"The multitudes therefore", etc. The crowd of Jews in the Temple at this time was made up of representatives of all classes: the Rulers and their adherents; the enthusiasts who had escorted Him as the Messiah into the City; and the general mass of indifferent or hostile Jews.—The use of "therefore" indicates the causal connection between the previous Teaching of Jesus and the Rejection, which was a natural consequence of their false views of the Messiah and His Kingdom.

Verse 34.—"We have heard", etc. They expected an everlasting *Earthly* Kingdom. This view they had drawn from such passages as Ps. cx. 4; Isa. ix. 7; Daniel vii. 13; etc. This view, they were certain, could not be brought to agree with what Jesus taught about the Lifting Up of "the Son of Man". The scornful inquiry, "Who is this Son of Man?" was their formal Rejection of Him.

Verse 35.—"Yet a little while", etc. Jesus made no direct answer to their question—they wished none, since they had reached a foregone conclusion—the coming events would answer it soon enough. He exhorted them to make proper use of the brief time during which He was to remain with them.

Verse 36.—"While ye have the light", etc. While He is still with them their one purpose should be to believe on Him as the Light, that they may be transformed through faith into Children of Light.

Verse 36.—"And he departed and hid himself", etc. As they had made their deliberate and final decision and rejected Him, it only remained for Jesus to make His decision and forsake His rejectors.

Jesus probably went out to Bethany (Luke xxi. 37) for the night, as was His wont.

In the remainder of this chapter (xii. 37-50) is contained what may be called an epilogue or conclusion to the division of John's Gospel that deals with Jesus' Conflict with Unbelief. The first section of it deals with Jewish Unbelief in the

Exposition of the Scripture

(1) Notwithstanding the many (or great) and unmistakable Signs by which His Claims had been Confirmed, Jesus had met with the Reception Experienced and Prophesied by Isaiah (ch. xii. 37, 38).

(2) Their Unbelief had resulted from Judicial Blinding and Hardening (ch. xii. 39, 40).

(3) It was when Isaiah in Vision Beheld Jesus' Glory that he Spoke thus of Him (ch. xii. 41).

2. Notwithstanding the abundant and convincing Evidence that He was the Messiah, which led many even of the Rulers to Believe on Him, these very "Believers" had Sealed their Doom by their cowardly and culpable Failure to Confess Him Openly, lest they should be Excommunicated.—Ch. xii. 42, 43.

III. John Completes his Setting Forth of the Gravity and Inexcusableness of the Jewish Unbelief and Rejection, by summarizing the Facts and Teachings by which Jesus had supported His Claim to be the Messiah,—so that the Rejection of Him was the Rejection of God the Father and all Hope of Salvation.—Ch. xii. 44-50.

1. God the Father had sent Jesus to carry out His Purpose of Redemption, and He was One with the Father; so that Faith in Him was Faith in the Father, and to Reject Him was to Reject the Father who sent Him.—Ch. xii. 44, 45.

2. He had come as the Light of the World, not to Judge the World but to Save it; so that to Reject Him was to Forfeit God's Truth and Salvation.—Ch. xii. 46, 47.

3. Jesus had come, Speaking, "not from Himself", but the Commandments the Father gave Him to utter; so that to Reject His Word was to insure woful Judgment at the Last day.—Ch. xii. 48, 49.

4. Yet, as the Commandments of Jesus were from the Father and uttered just as the Father had spoken them to Him, Obedience to Jesus' Divine Words assured Eternal Life to those who Believed.—Ch. xii. 50.

These Facts and Teachings of Jesus concerning His Messiahship, fortified by His many Signs, had so completely Established His Claims as to place the Jewish

Explanatory Notes and Suggestions

light of Prophecy and of their own culpable Conduct.

Verse 38.—"That the word of Isaiah", etc. Isaiah's prophecies may be found in Isaiah liii. 1; vi. 10. The most convincing proofs, through their blindness and depravity, had resulted in fixing them in the unbelief that drew after it its penalty.

"It is part of God's judicial arrangement that the self-hardened heart shall become yet harder, and thus conversion and salvation may become an impossibility: comp. Hebrews vi. 4" (*Par. Bib.*).

Verses 42, 43.—"Nevertheless even of the rulers many believed on him", etc. The apparent "believers" were put to the test and found wanting. The climax was reached in the cowardice and hypocrisy of the Rulers who feared excommunication.

The second part of this Scripture (ch. xii. 44-50) is in the form of an address, which may be explained either as an abridgement of an address delivered on that occasion, or as a summary of teachings drawn from previous actual utterances of Jesus in pressing His Claim to be the Messiah.

Verse 44.—"And Jesus cried and said", etc. "Over against this unbelief, existing together with that faith which stood in fear of men (verses 42, 43) John now gives further (verses 44-50) an energetic *summing up*, a condensed *summary* of that which Jesus had hitherto clearly and openly preached concerning His personal dignity and the divinity of His teaching, in condemnation of such conduct, by which the reprehensible nature of that unbelief and half-belief comes clearly into view" (*Meyer*).

In the teachings of the previous chapters—especially in chapters v.-vi.—Jesus had fully set forth the grounds for His Claim to be the Messiah sent to carry out God's

Exposition of the Scripture

Unbelief beyond Defense or Forgiveness.

It was after these Final Scenes in Jerusalem that Jesus Condemned the Apostate Jews and Withdrew Finally and Judicially from the Temple System (Matt. xxiv. 1) and its degenerate Faith and Worship.

The Evangelist represents Jesus as now (chs. xiii.-xvii.) turning to the task of Preparing His Disciples for His Death and Departure and their Mission in completing His Work.

Explanatory Notes and Suggestions

Purpose of Redemption, and that the Redemption was to be accomplished through His own Atoning Death for the sin of the World.

The Claim could not have been made clearer, and could not have been more strongly fortified by unquestionable Signs. The Guilt of Rejection by those who had opportunity to hear the teachings and know the facts was therefore great almost beyond conception.

Progress of the Movement in John's Gospel up to the Apostasy.

I. As has been seen, John's Gospel opens with the *Introduction* (chapter i. 1-18), which was the subject of the First Study. In it the vision of the Evangelist takes in—

The Eternal Word, the Revealer of God, in His Preexistence as the Son of God, and in His Incarnation and Work of Redemption for the World, as Jesus the Messiah.

II. *Part First* (chapters i. 19—vi. 71), John devotes to—

Jesus' Manifestations of Himself as the Incarnate Word Everywhere, as the Only Way of Salvation and Eternal Life through His Atoning Sacrifice,—resulting in mingled Unbelief and Faith, and the Sifting of His Followers.

This furnished the Scripture of Studies Second to Eighth. In the course of these Studies it has appeared—

(1) That He Manifested Himself to Jews and Gentiles alike as the Savior of all the World.

(2) That He everywhere and always emphasized His Atoning Sacrifice as the only Way of Salvation, which Doctrine offended and sifted His Followers.

(3) That He Established His Authority as the Son of God and the Messiah by

incontrovertible Reasons and unquestionable Signs.

III. *Part Second* (chapters vii. 1—xii. 50) the Evangelist devotes to—

Jesus' Manifestations of Himself as the Incarnate Son of God, the Messiah, in Conflict with the Hostile Jews—still as the only Light and Life of the World, and that *through His Sacrificial Death alone*,—Resulting in His Rejection by the Jewish Rulers and their Apostasy and Doom.

Jesus was not the kind of Messiah the Jewish Rulers wanted. Consequently all His Divine Reasonings fell upon deaf ears, and all His Supernatural Signs appealed to blind eyes,—the “stumbling-block” being *His Sacrificial Death*. “He came unto His own and His own received Him not”.

The Jews having Officially Rejected Jesus, and he having Officially pronounced Judgment upon them, there remained for Jesus—in the few hours between this and His Death—the Instruction of His Disciples to Prepare them to take the Place of the Apostates as the Founders of the Messianic Kingdom.

Part Third:

The Instructions of the Incarnate Word to the Eleven Apostles—in view of His Imminent Death and Departure to the Father—to Prepare Them for their Future Work as the Founders of the Messianic Kingdom.

Introductory to Eighteenth to Twenty-Second Studies—Chs. xiii. 1—xvii. 26.

"In entering upon His Ministry as Messiah, there lay before Jesus a *twofold fundamental Task* which decided the course of His activities: (1) To call, gather together and train a body of Believers who should constitute His Kingdom, or Church, and who were to take up and carry forward to its completion His Work for the World; (2) To deal judicially with the Corrupt and Apostate Jews". See under Third Study, p. 38.

The Conflict with the Jewish Leaders had been brought to an end, and the little Group of Disciples gathered.

Those who had accepted Jesus as the True Messiah—represented by the Eleven Disciples—were now to replace the false and unfaithful Leaders of Israel, and to take up and carry forward the Work of the King for the spiritual Conquest of the World and the reestablishment of the Reign of God on Earth through the Gospel. To these Disciples—the nucleus and germ of the Church—were to be given the "keys" taken from the deposed Rulers of the Old Dispensation.

Jesus now turned to *His Final Work of Love for them*, which was to Prepare them to Take and Fill this Place; and He devoted the last hours of His last night with them on earth to this Task.

Part Third (chs. xiii.-xvii.) contains John's record of Jesus' Confirmation of the Faith of His Disciples and their Preparation for the Future Work of the Kingdom, under the Dispensation of the Holy Spirit. See Outline of John's Gospel, p. 13.

The little Group of Disciples must be Purified and their False Jewish Notions—of an Earthly Kingdom; of their Exalted Places as political magnates and leaders in it; and of the outward military Conquest of the World—must be Corrected, to qualify them for the Work before them.

The Scripture of *Part Third*—consisting of two Decisive Symbolical Acts at the Evening Supper in Purifying the Disciple Group; a Threefold Discourse giving the requisite Instructions for their Mission and Future Work; and the Lord's Prayer Consecrating them to the Task to which they had been called—exhibits *the Final and Supreme Manifestation of the Love of Jesus to His Disciples, in Preparing them for their Future as His Representatives and Agents, by Revealing to them the True Program of His Kingdom.*

In setting forth this Supreme Manifestation of the Love of Jesus to His Disciples, John records:

(1) The Preliminary Work of Jesus—when the full Consciousness that His Hour was Come had taken possession of Him—in *Sifting and Purifying the Group of Disciples*, by two Decisive and Symbolical Acts—the Feet-washing and the Dismissal of the Betrayer,—thereby *Fitting them to receive His Instructions for their Future Career as the Founders of His Kingdom* (ch. xiii. 1-30)—the Theme of the *Eighteenth Study*.

There follows the *Threefold Instruction*:

(2) The Announcement by Jesus that *His Glory as the Messiah is to be consummated* (not by His being Crowned an Earthly King in Jerusalem, but) *through His speedy Departure (by Death) to the Father*, Who would endow them with Power and send the Holy Spirit as Jesus' Representative and their Helper in the Work of bringing men back to Obedience to God (chs. xiii. 31—xiv. 31)—the Theme of the *Nineteenth Study*.

(3) Jesus' Revelation—in the Parable of the Vine—of *the true Nature of the Glorious Life to be lived by His Subjects in the Kingdom after the Spirit shall have been sent* (not that of political rulers and mag-

nates lording it over the World, but) that of *Christian Believers, in Vital Union with the Father and the Son, devoted to loving Obedience and Service*; while they should continue in deadly Conflict with a Hostile World, to which they were to Witness for the Gospel with the Cooperation of the Helper (ch. xv. 1-27)—the Theme of the *Twentieth Study*.

(4) *Jesus' Unfolding of the Program for the Conquest of the World, by Saving Men* (not from subjection to Rome, but) *from the Bondage of Sin*, thereby restoring the Reign of God in them; for the Carrying out of which His Departure (by His Sacrificial Death) would enable Him to

send the Helper, the Source of Power and Agent in the Victory they were to achieve, Whose Mission and Ministry in the Dispensation of the Spirit Jesus here for the first time set forth (ch. xvi. 1-33)—the Theme of the *Twenty First Study*.

(5) *The Lord's Prayer of Consecration for His Disciples*, through which, as the Messiah sent by the Father, *He Binds them and their Work to the glorious Consummation of His Mission of Redemption in the Conquest of the World*, the Glory of which they are to share with Him (ch. xvii. 1-26)—the Theme of the *Twenty-Second Study*.

EIGHTEENTH STUDY.—JOHN BEGINS WITH SETTING FORTH THE SUPREME MANIFESTATION OF THE LOVE OF JESUS—WHEN THE FULL CONSCIOUSNESS THAT HIS HOUR HAD COME HAD TAKEN POSSESSION OF HIM—IN HIS PRELIMINARY WORK OF SIFTING AND PURIFYING THE GROUP OF DISCIPLES BY TWO DECISIVE SYMBOLICAL ACTS,—THEREBY FITTING THEM TO RECEIVE HIS INSTRUCTIONS FOR THEIR FUTURE WORK AS THE FOUNDERS OF HIS KINGDOM.—Ch. xiii. 1-30.

I. Washing the Disciples' Feet to Destroy their False Ambition.—Ch. xiii. 1-20.

1. *Jesus Loved them to the End, in Spite of absorbing Interests and of Hindrances*

(1) *Before the Feast, in Spite of Consciousness that His Hour had Come*

Ch. xiii. 1. Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end [or, to the uttermost].

Before the Feast

(2) *At Supper, Despite Satan's Scheme, Judas' Treachery, and Wrangling Disciples The Satan-Judas Compact, and Jesus Conscious of Messianic Power*

During Supper

2. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, 3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,

The Lord, taking the Place of a Slave, to Rebuke their Ambitious Quarrel

4. [Jesus] riseth from supper, and layeth aside his garments; and he took a towel and girded himself. 5. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

(3) *During the Feet-Washing, Despite the Controversy with "Simon Peter" Jesus Rebuking Simon Peter's Exhibition of Shallow Self-will*

Peter's Self-Will

6. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus Revealing His Consciousness of the Presence of the Traitor—A Sign

Not All Clean

10. Jesus saith to him, He that is bathed needeth not save to wash his feet [some ancient authorities omit *save and his feet*], but is clean every whit: and ye are clean, but not all. 11. For he knew him that should betray him; therefore said he, Ye are not all clean.

2. *Jesus' Explanation—Greatness in the Kingdom through Self-Denying Service Alone; Service, not Mastery, the Law of His Kingdom*

(1) *The Example of their Lord, their Law in Self-denying Service The Unanswerable Argument from the Lord's Example*

Lesson Applied 12. So when he had washed their feet, and taken his garments, and sat down again [Gr. *reclined*], he said unto them, Know ye what I have done to you? 13. Ye call me, Master [or, *Teacher*], and, Lord: and ye say well; for so I am. 14. If I then, the Lord and the Master [or, *Teacher*], have washed your feet, ye also ought to wash one another's feet.

Benediction Pronounced upon Obedience in following His Example

Obedience Called for 15. For I have given you an example, that ye also should do as I have done to you. 16. Verily, verily, I say unto you, A servant [Gr. *bond-servant*] is not greater than his lord: neither one that is sent [Gr. *an apostle*] greater than he that sent him. 17. If ye know these things, blessed are ye if ye do them.

(2) *Omniscient Exception of the Traitor, to Prepare them for What was Coming* 18. I speak not of you all: I know whom I have chosen [or, *chose*]: but that the scripture may be fulfilled, He that eateth my bread [many ancient authorities read, *his bread with me*] lifted up his heel against me.

A Sign Given 19. From henceforth I tell you before it come to pass, that, when it is come to pass ye may believe that I am *he* [or, *I am*].

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

II. *Dismissal of Judas, to Eliminate Scheming Treachery and Greed from the Group of Disciples.*—Ch. xiii. 21-30.

1. *Existence of a Traitor and Spy among them made known, and Identity Fixed*

(1) *The Revelation brought Trouble to Jesus and Doubt to the Disciples*

Trouble, Doubt 21. When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22. The disciples looked one on another, doubting of whom he spake.

(2) *Identity of the Traitor fixed, for John and Peter, by the Sop*

Appeal to John 23. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. 24. Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. 25. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it?

Jesus' Answer 26. Jesus therefore answereth. He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot.

2. *Judas, Entered by Satan, Dismissed by Jesus, went to his Deed of Darkness*

Satan's Entrance 27. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly.

28. Now no man at the table knew for what intent he spake this unto him. 29. For some thought, because Judas had the bag [or, *box*], that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor.

Prompt Departure 30. He then having received the sop went out straightway: and it was night.

Exposition of the Scripture

The Scripture of Part Third falls naturally into *Three Sections*:

(1) The Purification of the Faith of the Disciples by two Decisive Symbolical Acts of Jesus (ch. xiii. 1-30);

(2) The Strengthening and Developing of their Faith, in a Threefold Teaching, Unfolding their Future Life and Career (chs. xiii. 31—xvi. 31);

(3) The Confirming of their Faith and the Consecration to their Work by His High-Priestly Prayer (ch. xvii. 1-26).

Explanatory Notes and Suggestions

Golden Text.—John xiii. 1.

The Time.—Thursday, April 6th, 30 A. D., the last night of Jesus' life on earth—from Sunset to Midnight.

The Place.—The Upper Room which had been secured for the celebration of the Passover. Edersheim suggests—giving his reasons—that this room was in the house of the father of Mark the Evangelist.

The Circumstances.—The Sanhedrin had decreed the Death of Jesus and were planning to carry out their purpose. Jesus Himself, having completed His Public Ministry on earth, was anticipating speedy Departure by His Sacrificial Death to the Father who had sent Him. There now

The Theme of the Eighteenth Study is—
The Supreme Manifestation of the Love

Exposition of the Scripture

of Jesus, in His Preliminary Work of Sifting and Purifying the Group of Disciples, to Fit them for Receiving His Instructions for their Future Work as the Founders of His Kingdom.—Ch. xiii. 1-30.

This Scripture is divided into two Sections, by the two Acts through which Jesus accomplished His Purpose:

- a. The Washing of the Disciples' Feet, to Rebuke their Ambition (xiii. 1-20);
- b. The Dismissal of Judas, the Traitor and Spy (xiii. 21-30).

I. John narrates the First Manifestation of the continued Love of Jesus—when the full Consciousness of His Hour had taken possession of Him—in the Washing of the Disciples' Feet, Seeking thereby to Eliminate from their Group a first and chief Element of Danger, by Uprooting their false Jewish Expectations of an Earthly Kingdom and their ambitious Rivalry for Preferment in that Kingdom; Hereditary Principles that still controlled them, and prevented their even understanding His Final Instructions for their Work in a Spiritual Kingdom.—Ch. xiii. 1-20.

I. John relates how Jesus Loved the Disciples to the End in spite of His own Absorbing Interests as the Messiah that weighed upon Him, and of the seemingly insuperable Hindrances from Satan and in the Disciples themselves.—Ch. xiii. 1-11.

The continuance of His love "to the end", in such circumstances, seemed utterly incredible.

(1) It was cherished, before the Passover, in Spite of the absorbing Interests pressing upon Him,—the Consciousness that His Hour had come that He was to Depart (by Death) to the Father (ch. xiii. 1).

(2) It was shown, at the Supper, in Spite of Satan's Machinations, Judas' Treachery, and the disreputable Quarrel of the Disciples (ch. xiii. 2-5).

The Satan-Judas Compact must have been all the more repellant to Jesus, from the fact that it came when the full realization of His Messianic Power and Authority was upon Him (xiii. 2).

Even their disgraceful and (at such an hour) unpardonable Quarrel over the Chief Places in the Kingdom (see Luke xxii. 24-27)—bad enough to destroy all Love—led the Lord to take the place of a Slave to perform the service they had

Explanatory Notes and Suggestions

remained for Him nothing but the Final Instructions by which the Group of Disciples were to be prepared to take up their Work in Founding the Kingdom and carrying on His Work of Redemption. To this Task He devoted His last hours with them.

Looked upon from this point of view, these Five Chapters may well be regarded as *the most important in the Gospel for the Christian*. Their understanding should be prepared for by a careful study of the teachings in the other three Gospels, that led up to them.

Jesus' Instructions were prefaced by two remarkable Acts that showed that His Love was so great it would "Continue to the End".

Verse 1.—"Knowing that His Hour", etc. His love overcame even the pressing sense of the nearness of His Death. Even the appalling conditions, that developed during the Supper, did not shake that love; although everything was abhorrent to Him.

With full Consciousness of His Messianic Power and Authority, Jesus endured and sought to bring to an end the Quarrel among the Disciples, "which of them should be accounted greatest in the Kingdom",—of which Luke gives information (Luke xxii. 34-30). This is *the key to the situation* and the Feet-Washing.

Verse 2.—"The Devil", etc. Judas had already made his compact with the Sanhedrin (Matt. xxvi. 14); his presence thus indicating hopeless depravity and his deadly purpose as a spy.

Verse 4.—"Ariseth from supper", etc. In their strife they had angrily refused to perform this customary duty for one another, lest they should thereby acknowledge inferiority. Jesus Himself took up the duty in their stead. The Feet-Washing was a rebuke to the desire for preferment and

Exposition of the Scripture

angrily refused to one another, and to Correct them and Instruct them (ch. xiii. 3-5).

(3) It was shown, during the Feet-washing, in Spite of Simon Peter's ignorant and self-willed Interference, and attempted Assumption of Authority, which (as one of the threatening dangers of the future Church) the Lord here rebuked and sought to cure (ch. xiii. 6-11).

Jesus, in Rebuking the Forwardness of "Simon Peter" (which made him, next to Judas, the most dangerous character in the group of Disciples), sought to eliminate the dangerous element, and brought him to submission (xiii. 6-9).

He was unwilling, notwithstanding his personal affection, to submit to Jesus, until *constrained*.

Jesus Coupled the Purging of the Band with an Omniscient Revelation, by way of Warning, of the Presence of a Traitor among them (xiii. 10-11).

2. John records Jesus' Explanation of the Feet-Washing—there are to be no Great Places (such as they fought for) in the Kingdom, and no Greatness except through Self-Denying Spiritual Service.—Ch. xiii. 12-20.

(1) The Self-Denying Example of their Lord was to be for them the Law of such Service, to save them thereafter from Unseemly Strife (ch. xiii. 12-14).

Jesus Confirmed this by Unanswerable Argument from His own Example in washing their feet.

Upon their obedience (which should save them from all future Controversy over the Chief Places in the Kingdom) He pronounced His Benediction (xiii. 15-17).

(2) By His Omniscient Exception of the Traitor from their Group, Jesus gave the Disciples a Sign to prepare them for the startling developments that awaited them (ch. xiii. 18-20).

One of their number—not one of His Chosen—was to fulfil prophecy by betraying Him (xiii. 18).

The Purpose of this Prediction was to Confirm their Faith in Him as the Messiah ("I am"), in receiving Whom they would Receive the Father (xiii. 19, 20).

Explanatory Notes and Suggestions

greatness,—which has been one of the prime Curses in the Church of all ages.

Jesus' Love was further tested, during the Feet-Washing, by Simon Peter's characteristic conduct, which indicated the dangerous quality in him, that, for the good of the future Church, must be eliminated.

Verse 6.—"Cometh to Simon Peter". The double name brings out the mixed character of this Apostle—having something of the old instability (*Simon*) and something of stability (*Peter*), as promised in John i. 42. His self-will and his forward haste made him—as suggested—a dangerous element in the Group of Disciples,—qualities of the "boss".

Verse 8.—"If I", etc. The pronouns are expressed and emphatic, both in Peter's questions and Jesus' answer. "The antithesis of *su, mou* is sternly met by the antithesis of *ego* and *su*" (*Lange*).

When Jesus resumed His Place at the Table, having completed His Symbolical Lesson, He proceeded to apply what He had done to the Correction of their false Jewish Notions of the Messiah's Kingdom. It was neither to be a worldly Empire, nor a Hierarchy; by following their Lord's Example they would attain true honor and escape ambitious strife.

Verse 12.—"If I then, the Lord", etc. He used His authority as Lord in commending brotherly love and personal purity.

Verse 17.—"Happy are ye if ye do them". Their knowledge in order to secure divine benediction must be followed by active obedience.

But His work was not yet done; there was a Traitor among them; which fact He foretold, as another proof of His being the Messiah.

Verse 18.—"I know whom I have chosen", etc. Jesus knew the characters of those whom He had chosen to be apostles (see ch. xi. 70); so that it was no surprise to Him. It was in fulfilment of Prophecy (Psalm xli. 9) that Judas acted, in the exercise of his own free will.

Verse 19.—"That I am He". Their Acceptance of Himself as Messiah carried with it their Reception of the Father, and the Blessings of His Redemption.

II. John relates the Second Manifestation of the Continued Love of Jesus—after the Feet-Washing—in the Dismissal of Judas (already in Compact with Satan and the Sanhedrin), thereby Eliminating another dangerous Element, in Scheming Treachery and Covetousness, from the Group of Disciples.—Ch. xiii. 21-30.

Exposition of the Scripture

1. Jesus, at this stage in the Supper, Revealed clearly to the Disciples the Fact that there was a Traitor even in their little Group; and, at Peter's Request, through John, Fixed his Identity.—Ch. xiii. 21-26.

(1) This Revelation caused "Trouble in Spirit" to Jesus, and Doubt and Consternation among the Disciples (ch. xiii. 21, 22).

Jesus alone knew that Judas was there as a Spy.

(2) Simon Peter, first in Anxiety, sought and obtained from Jesus, through John, a Token Fixing the Identity of the Traitor (ch. xiii. 23-26).

Simon Peter showed the Salutory Effects of the Rebukes of Jesus, in his Anxiety to know that he was not the Traitor (xiii. 23, 24).

Jesus showed His Love for the Unreliable Disciple by relieving his anxiety (xiii. 25, 26).

2. After Judas had received the Sop, Satan having taken possession of him, Jesus Dismissed the Traitor, who forthwith went out into the Night to Complete his Plot with the Sanhedrin for compassing the Death of Jesus.—Ch. xiii. 27-30.

(1) When Satan entered Judas, Jesus Commanded him to carry out his Purpose of Death *Quickly* (xiii. 27).

(2) The Nine, who were not in the secret, were perplexed over the Command (ch. xiii. 28, 29).

(3) Judas, who Understood, went straight to his Task (and might have been expected back before midnight) (ch. xiii. 30).

The night was a favorable time for the Consummation of his Plot to deliver up Jesus. He doubtless went immediately to the Sanhedrin to secure the band needed to apprehend Jesus. He probably returned later to the upper chamber, but found Jesus gone, Whom he then followed to Gethsemane where the arrest was effected.

Explanatory Notes and Suggestions

The Revelation of the Existence of a Traitor even in the Group of Disciples, made the Continuance of Jesus' Love "to the end" even more incredible.

Verse 21.—"Verily, verily . . . one of you shall betray me". The knowledge that one of the group was a Traitor brought to Jesus an agony "in Spirit" such as He had manifested at the Tomb of Lazarus. So long as the Traitor remained, Jesus could not speak freely, since Judas was then and there plotting to deliver Him up.

Verse 23.—"Whom Jesus loved", etc. For the explanation of this expression, see April Number for 1908, p. 304.

Verse 24.—"Simon Peter therefore beckoneth". etc. It is remarkable that the disciple who, next to Judas, had been nearest the danger-point, should be first in anxiety to identify the traitor. Jesus in love condescended to relieve him.

Satan, who had already begun his work with Judas, now took entire possession of him. If he sat close to Jesus, he probably saw the beckoning of Peter and John, and understood what was meant by the token he received.

Verse 27.—"That thou doest, do quickly". The dismissal of Judas was prompt and decisive. He had no right to be at that supper.

Verse 28.—"Now no man", etc. The Nine were ignorant of what had been done, and were therefore perplexed. None of them understood that the command was that he should carry out his purpose of death quickly.

Verse 30.—"Went out straightway". Judas understood that he was detected, and went away promptly to complete his Plot with the Sanhedrin.

The Supper had been begun at sunset. Night had now come on. Judas probably withdrew before the Institution of the Lord's Supper, which was followed by the Instructions given to the Disciples, probably between that time and midnight.

NINETEENTH STUDY.—REVELATION OF HIS GLORIFICATION BY DEPARTURE TO THE FATHER:—JESUS ANNOUNCED, IN A FIRST ADDRESS, THAT HIS GLORY AS THE MESSIAH WAS TO BE CONSUMMATED (NOT, AS THE JEWS SUPPOSED, BY HIS BEING CROWNED AS AN EARTHLY KING, BUT) THROUGH HIS SPEEDY DEPARTURE (BY HIS SACRIFICIAL DEATH) TO THE FATHER, WHO WOULD ENDOW THE DISCIPLES WITH POWER FOR THE WORK OF FOUNDING THE KINGDOM; TO WHOM HE WOULD SEND THE HOLY SPIRIT AS THEIR HELPER.—Chs. xiii. 31—xiv. 31.

1. *This Incomprehensible Program—so contrary to the Jewish Expectations—led the Disciples to ask Jesus to Explain His Departure.*—Chs. xiii. 31—xiv. 11.

1. *On Judas' Going out Jesus Announced His own Speedy Going to the Father*

(1) *Jesus Announced the Departure that shall Glorify the Father and Himself*
Ch. xiii. 31. When therefore he was gone out. Jesus saith. Now is [or, was] the Son of man glorified, and God is [or, was] glorified in him; 32 and God shall glorify him in himself, and straightway shall he glorify him.
The Glory
 33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye can not come; so now I say unto you.

(2) *Gave New Commandment, to Prevent Strife and Certify Discipleship*
 34. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another [or, even as I loved you, that ye also may love one another]. 35. By this shall all men know that ye are my disciples, if ye have love one to another.
The Law of Love

2. *Twofold Inquiry of Simon Peter, and his Correction and Encouragement*

(1) *Simon Peter, who insisted on following Jesus. Corrected and Shown Unfit*
First Question. 36. Simon Peter saith unto him, Lord, whither goest thou? Jesus answered. Whither I go, thou canst not follow me now; but thou shalt follow afterwards.

37. Peter saith unto him, Lord, why can not I follow thee even now? I will lay down my life for thee. 38. Jesus answereth. Wilt thou lay down thy life for me? Verily, verily, I say unto thee. The cock shall not crow, till thou hast denied me thrice.
Second Question

(2) *Yet graciously Encouraged by Revelation of the Heaven Preparing for Him*
Ch. xiv. 1. Let not your heart be troubled: ye believe in God [or, believe in God], believe also in me. 2. In my Father's house are many mansions [or, abiding-places]; if it were not so, I would have told you: for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself: that where I am, there ye may be also. 4. And whither I go, ye know the way [Many ancient authorities read, And whither I go ye know, and the way ye know].
The Place Therein

3. *Inquiry of Thomas, who wished to Understand What was to Take Place,—Jesus Declaring Himself the Way to the Father*

His Problem 5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by [or, through] me. 7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.
Jesus' Answer

4. *Request of Philip for a Theophany,—Reply, Jesus the Father's Likeness*

(1) *Philip thought the Disciples required a Theophany, such as men had of old*
 8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

(2) *Jesus is the True Revelation of the Father; Seeing Him is Seeing the Father*
Philip's Dulness 9. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father?

(3) *Faith grasped their Oneness: Jesus' Words and Works were the Father's*
 10. Believeest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.
The Grounds of Faith

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

II. His Departure to the Father Assured the Furnishing of the Disciples for their Work,—Divine Power, the Helper, His Own Return.—Ch. xiv. 12-24.

1. *Every Believer was to be endowed to do the Works He did—and Greater*

(1) *These Greater Works shall be by Faith in Jesus Exalted*

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

(2) *Through Faith in Jesus they shall have Access to the Source of Power*

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14. If ye shall ask me [Many ancient authorities omit me] anything in my name, that will I do.

15. If ye love me, ye will keep my commandments.

2. *The Father will send another Helper, Who will Never Leave Them*

The First Mission of the Comforter, as Revealer of the Truth

Another Comforter 16. And I will pray [Gr. *make request of*] the Father, and he shall give you another Comforter [or, *Advocate*; or *Helper*. Gr. *Paraclete*], that he may be with you for ever, 17 *even* the Spirit of truth: whom the world can not receive; for it beholdeth him not, neither knoweth him: ye know him: for he abideth with you, and shall be in you.

3. *Jesus will not leave the Faithful Disciples Orphaned, but will Himself Return*

(1) *In the Helper, His Agent, Jesus will still be with them*

Jesus the Life 18. I will not leave you desolate [or, *orphans*]: I come unto you. 19. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also [or, *and ye shall live*]. 20. In that day ye shall know that I am in my Father, and ye in me, and I in you.

(2) *The Love of Father and Son will Reward their Obedience*

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

(3) *Father and Son will make Believers Their Abiding-Place*

22. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?

God's Abode 23. Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

Father's Word 24. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

III. Jesus Concluded His Instructions in the Upper Chamber with Reasons for His Utterances and Silences, and then Led the Way to Gethsemane.—Ch. xiv. 25-31.

1. *While with them He had Instructed as Needed; the Helper would do the Rest*

25. These things have I spoken unto you, while yet abiding with you.

26. But the Comforter [or, *Helper*], *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

2. *He left them His Peace, with a Prophecy of Return to Confirm Faith*

Peace 27. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

Joy 28. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

Prophecy 29. And now I have told you before it come to pass, that, when it is come to pass, ye may believe.

3. *Conscious of Satan's Coming (perhaps in Judas' Band) Jesus closed His Address, and led on to the Mt. of Olives*

Closing Words 30. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; 31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do

Arise, let us go hence.

Exposition of the Scripture

The Instructions, given by Jesus to the Disciples, after the Departure of Judas, included what was needed to correct their False Inherited Notions and Expectations, and to prepare them to take up and carry forward the Work of His Spiritual Kingdom. They embrace:

(1) The Program of His Glorification by Departure to the Father (chs. xiii. 31—xiv. 31);

(2) The Program of the Spiritual Life in the Hostile World (ch. xv. 1-27);

(3) The Program for the Conquest of the World under the Dispensation of the Spirit (ch. xvi. 1-33).

These furnish the Themes of the Nineteenth, Twentieth and Twenty-First Studies.

The Theme of the Nineteenth Study is—

Jesus' Revelation of His Glorification by Departure to His Father:—He Announced, in a First Address, that His Glory as the Messiah was to be consummated (not, as the Jews supposed, by His being crowned as an Earthly King, but) through His Departure (by His Sacrificial Death) to the Father, Who would Endow the Disciples with Power for the Work of Founding the Kingdom, with Whom He (Jesus) would cooperate by sending the Helper.—Chs. xiii. 31—xiv. 31.

In recording the Discourse in the Upper Chamber, during and after the Institution of the Lord's Supper, John relates:

(1) That Jesus Announced His Incomprehensible Program of Glory by His Departure, which the Disciples called upon Him to Explain (chs. xiii. 31—xiv. 11);

(2) That He declared that His Departure to the Father was the Condition of their being Furnished for their Work in the World (ch. xiv. 12-24);

(3) That He Concluded His Instructions by giving the Reasons for His Utterances and His Silences (ch. xiv. 24-31).

Explanatory Notes and Suggestions

Golden Text.—John xiv. 1-3.

Time.—The early evening of the day before the crucifixion, beginning with sunset.

Place and Circumstances.—These First Instructions were probably delivered in the Upper Chamber, in connection with the Lord's Supper which was instituted at that time. Jesus' Sacrificial Death was therefore the one thought kept before their minds and impressed on their hearts; as will appear from an examination of the accounts of the Supper given in Matthew xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-26.

There seems to be no doubt of the connection of these Instructions with the Institution of the Lord's Supper which was to be the medium of intimate communion between Jesus and His people to the end of time. The Institution is not expressly mentioned, but it is implied (verses 2, 4). As Dr. Schaff says: "The Evangelist did not need to repeat what had already been made known in the other Gospels, and which was, when John issued his own, a rite firmly established and constantly observed in the Church".

The circumstances account for the use of the Socratic or conversational method, rather than that of set discourse. The same feature characterizes the Instructions contained in Chapters xv.-xvi., which were probably uttered on the way to the Mount of Olives.

The opening Instructions of Jesus contained the announcement—unexpected and almost unintelligible to the Disciples—that His Glorification was to be accomplished, not by remaining on the earth and setting up a visible kingdom there, but by a mysterious Departure to the Father.

The Announcement of His Departure necessarily preceded the Prospectus of the Christian Life and the Schedule for the Conquest of the World. It is not easy to understand the shock it must have given to the Disciples, and the difficulty they had in understanding the Explanations for which they so eagerly asked.

I. Jesus began by Announcing His Program (Incomprehensible to the Disciples)—of Glory by Departure from this World to the Father—so contrary to their Jewish Expectations of Messiah; which He Explained to them in Answer to their perplexed Inquiries.—Chs. xiii. 31—xiv. 11.

Exposition of the Scripture

1. The Departure of the Traitor left Jesus free to Announce to the Disciples His immediate Glorification, involving His Going to the Father and Separation from them.—Ch. xiii. 31-35.

(1) The Removal of the Traitor led Jesus to Exultant Anticipation of His Speedy Triumph, and to Announce His Departure to the Disciples (ch. xiii. 31-33).

He Anticipated the Glorification, with and in the Father, as if already completed (xiii. 31, 32).

He then immediately Announced His Departure, which would remove Him, for the time, beyond the reach of His Disciples (xiii. 33).

(2) Foreseeing the necessity for preserving them, in His absence, from such disturbing Strife as that from which they had just emerged, He propounded a *New Commandment*, to guard against its recurrence (ch. xiii. 33).

This commandment is "the principle of the new life brought by Christ". It should be remembered that He was then just about to embody—or was then embodying—this new principle for the Church of all ages, in the Institution of the Lord's Supper. He was keeping His Sacrificial Death in their behalf uppermost in their minds.

2. In Perplexity over the Announcement of Jesus' Departure, "Simon Peter" led off in a Twofold Inquiry into the Meaning of Jesus; and met with the needed Correction and Encouragement.—Chs. xiii. 36—xiv. 4.

(1) Jesus, in answering Simon Peter's Two Questions, sought to furnish the Correction needed in his case (ch. xiii. 36-38).

To the First Question He Replied that He was going where Simon Peter could not follow Him then, but should follow Him later (xiii. 36).

In response to Peter's Insistence upon following Him *then*, Jesus revealed to Him his Unfitness, confirming the revelation by a Prediction of Peter's Denial (xiii. 37, 38).

Explanatory Notes and Suggestions

Jesus saw in the departure of the Traitor, at once His own death-knell and the signal of His glorification; and exulted over the anticipation of the latter event.

Jesus could not make His great spiritual revelations to angry and jealous men or to a traitor and spy; but He could now speak freely.

Verse 31.—"Now is the Son of man glorified", etc. Four times Jesus repeated "glorified", as if expecting the glory immediately.

"He sees in His death, as though He had already undergone it, *His lifework as accomplished*, and Himself thereby glorified; and in this His glorification the glory of God, Who completes His work in the "Work of the Son" (*Meyer*).

Jesus could now fully reveal to the Disciples the Counsels of the Father regarding His Departure and prepare them for it.

Verse 34.—"Even as I have loved you", etc. The New Commandment advanced beyond the old altruism, and the cold righteousness of the Law, to the self-denying love and service of the Gospel, as *measured by Jesus' Love to them*. It introduced the new and distinctively Christian principle.

"The novelty lies rather in the *motive power* of the love, which *must be the love of Christ* which one has experienced. Compare 1 John iii. 16" (*Meyer*).

The consternation and perplexity of the Disciples over the announcement were very great, owing to the false views they had inherited concerning the Messiah's Kingdom on earth; views which were not entirely dispelled until Pentecost. Hence their urgent inquiries.

"Simon Peter"—notice the use of the combined name—as usual led off, propounding Two Questions. Probably his knowledge of Judas' treachery had made him the first questioner. The answers of Jesus put him to silence.

Verse 36.—"Whither goest thou", etc.? Jesus' reply assured him that He was going *where Peter could not follow then*, but should follow afterwards.

Exposition of the Scripture

He could not follow Jesus *then* for manifold reasons: the Redemption was not completed; his place in Heaven was not prepared; he was still "Simon Peter", and not a "new man".

(2) Nevertheless, for the Encouragement of Simon Peter and his fellow Disciples, Jesus proceeded to make *His first Clear Revelation of the Heaven He was going to Prepare*, and to which they should afterwards Follow Him (ch. xiv. 1-4).

In relieving their sore trouble over the recent incomprehensible occurrences and utterances, He urged them to add Christian Theism to their Jewish Deism; and announced that His Departure was to His Father's House, to prepare a Place for them (xiv. 1, 2).

When He had prepared the Place, He would Return and take them with Him to it (xiv. 3, 4).

3. The Concluding Word of Jesus to Simon Peter Prompted the Inquiry of Thomas, who wished to Understand What was to Take Place; to whom Jesus declared that He was Himself the Way to the Father.—Ch. xiv. 5-7.

(1) As they did not know Whither Jesus was going, it seemed impossible to Thomas to know the Way (ch. xiv. 5).

(2) In His Reply, Jesus declared that clared that He was Himself the Way to the Father (xiv. 6, 7).

Jesus Was the Way to the Father, through His being the Revealer and Embodiment of the Truth of Salvation and the Giver of the Divine Life that restored man to Obedience to God (xiv. 6).

Had they known Him in His true Character as the Messiah, they would have Known and Seen the Father (xiv. 7).

4. Such Spiritual Knowledge was not enough for Philip, who requested a Theophany, such as the Patriarchs and Prophets had; to whom Jesus presented Himself as the Father's True Likeness.—Ch. xiv. 8-11.

(1) Philip thought that the Disciples would be Satisfied with nothing less than a

Explanatory Notes and Suggestions

Verse 37.—"Lord, why can not I follow thee even now?" Peter's insistence and boastful assertion called for conviction and rebuke, which Jesus applied with tenderness, but unflinching fidelity.

Notwithstanding the rebuke, Jesus followed with the needed encouragement; as His own departure, Judas' treachery, Peter's denial and the scattering of all the Disciples (Matt. xxvi. 31), naturally filled them with gloom. His assurance of a Place in Heaven lifted the shadows.

Verse 1.—"Ye believe in God", etc. To their faith in God they were to add faith in Jesus as the Messiah and the Mediator. This may be regarded as an imperative, or as an indicative.

Verse 3.—"Prepare a place for you", etc. Heaven, the Father's house, is revealed as a home with manifold *places of abode*.

The perplexity of Thomas arose from his inability to understand Jesus' words, "And whither I go, ye know the way" (verse 4). These words implied their *knowledge* of the way. The Disciples knew Jesus, but they did not know Him as *the way to the Father*. Thomas, who always wanted facts and reasons, desired to know what is meant by the figurative expression "way".

Verse 6.—"I am the way", etc. Jesus explained "way" by "truth" and "life". Jesus was the only Way to the Father, as He was the Revelation and Embodiment of God's truth concerning the way of Salvation. He was the Life, the only restorer of the soul to union and communion with the Father. He was thus the way to the Father's house, and to a place in it.

These Special Instructions were devoted to giving the Disciples the right view of Jesus as the Messiah, the Way to the Father.

Peter desired to follow Jesus immediately; Thomas, to know whither He was going; Philip, to have an immediate vision of God.

Verse 8.—"Show us the Father", etc. Philip had the mistaken notion that the only effective manifestation of God is in Visible Form; a view contradicted by all Old Testament History.

Exposition of the Scripture

Visible Manifestation of the Father (ch. xiv. 8).

(2) Jesus deemed the Request unreasonable, since He as the Messiah was the True Revelation of the Father, in Embodying His Holiness and Love and Revealing His Purpose of Redemption (ch. xiv. 9).

(3) He appealed to Philip to Believe in the Oneness of the Son and the Father; His Words and Works from the Father proved the Son to be "the image of the invisible God" (ch. xiv. 10, 11).

II. The Departure of Jesus to the Father by His Sacrificial Death Assured the Furnishing of the Disciples for their Work in the Kingdom,—with Divine Power, the Presence of the Helper, and Jesus' own Return and Manifestations.—Ch. xiv. 12-24.

1. Because of His Departure to the Father, every Believer would be Endowed with Power to do the Works that He did, and even *Greater Works*.—Ch. xiv. 12-15.

(1) These Greater Works were to be Wrought *through Faith in Jesus as the Exalted Savior* (ch. xiv. 12).

(2) By His "Name", and complying with the Condition laid down—everything sought for the Glory of God—they shall have Access in Prayer to the Father, and receive whatever they need (ch. xiv. 13-15).

The limitation to their practical command of Omnipotence is,—*All for the glory of the Father through the Son.*

2. When Jesus should reach His Father's House, He would Pray the Father, Who would send them another Helper, the Spirit of Truth, Who would Abide with them Forever.—Ch. xiv. 16, 17.

(1) The Disciples were not to be left alone; Jesus would pray the Father for a Substitute Who would never leave them (ch. xiv. 16).

(2) The First Mission of this Helper is the Revelation of the Truth; therefore the Unbelieving World could neither know nor receive Him, but they shall Know Him and He shall Abide with and in Them (ch. xiv. 17).

3. Nor will Jesus leave His Faithful Disciples Orphaned, but will Return and Manifest Himself to Them.—Ch. xiv. 18-22.

(1) In the Helper, His Agent, Jesus will Himself still be in effect Present With

Explanatory Notes and Suggestions

Philip was wrong in desiring a repetition of the outward displays that had been granted to Moses (Ex. xxxiii. 19-23) and Isaiah (Isa. vi. 5); and in failing to learn from the words and works of Jesus that He was the best revelation of God. See John i. 18; Col. i. 15; Heb. i. 3.

Verse 10.—"Believest thou not", etc.? Faith—which laid hold of the Oneness of the Son and the Father in the work of Redemption—could give the only true revelation of the Father.

The Departure of Jesus to the Father was a necessity, as all their future endowments were conditioned upon the Acceptance by the Father of Jesus' Sacrificial Atonement.

Verse 12.—"The works that I do", etc. This first Endowment was conditioned on *faith in the crucified and exalted Jesus*. It assured the accomplishment of the "greater works", already foreshadowed in John i. 50.

Verse 13.—"Whatsoever . . . in my name", etc. His "name" embraced His Character, His Messianic Mission and His Sacrificial Work. *By prayer in that "name"* they should gain access to the Father, the Source of Power in Redemption.

The *second Endowment*, the gift of the Helper in Jesus' place, was likewise dependent on Jesus' departure, and was equally important with the first.

Verse 16.—"Another Comforter . . . even the Spirit of Truth", etc. "Comforter" has lost its old sense of "strengthener", which originally made it a more adequate translation of the Greek "Paraclete". The paraclete was one who ran to the rescue and help of one who was in peril or difficulty. "Helper" better expresses the general work of the Spirit in cooperation with the Disciples in their Conflict with a hostile World.

In the Helper, Who was one with Him and the Father, Jesus, Who knew their needs as no one else could, would be with them still, and manifest Himself to them as their Life and Inspiration.

Exposition of the Scripture

them, Maintaining their Spiritual Life and Union with the Father (ch. xiv. 18-20).

(2) He will be With them to Reward their Obedience and Fidelity by Special Displays of Divine Love (ch. xiv. 21, 22).

(3) To the Inquiry of Judas (not Iscariot), how He would Manifest Himself to Them and not to the World, Jesus declared that the Father would Love every one who met His Conditions, and that the Father and Son would make him Their Abiding-Place (ch. xiv. 23, 24).

III. Jesus Concluded His Instruction, in the Upper Chamber at the Lord's Supper, with Reasons for His Utterances and Silences, and then Led the Way on to Gethsemane.—Ch. xiv. 25-31.

1. While With the Disciples He had Instructed them as they Needed; but had left the remaining Truths for the Helper Whom the Father would send to Teach them.—Ch. xiv. 25, 26.

The Holy Spirit would teach them all things, besides bringing to their Remembrance what Jesus had Taught them. Their need of His Teaching was evident. Three times at least Jesus had given them the clearest revelation concerning His coming death; and yet this announcement of His Departure had taken them by surprise. See Matt. xvi. 21-23; xvii. 22, 23; xx. 17-19.

2. He left them His Peace, with a Prophecy to Confirm Faith.—Ch. xiv. 27-29.

(1) He left with them His Abiding Peace to keep their Hearts (ch. xiv. 22).

(2) His Going to the Father should also be a Source of Joy instead of Sorrow; for in the Plan of Redemption the Father was "Greater" than He (ch. xiv. 28).

His Going to the Father meant *His exaltation and the resumption of Divine Glory and Power*.

(3) All these things He had told them, that their Fulfilment might Confirm their Faith (ch. xiv. 29).

3. Conscious at that moment of Satan's Coming—perhaps in the approach of Judas and his band, Satan's Agents—Jesus closed His Address, and proposed to Lead them out to the Mount of Olives.—Ch. xiv. 30, 31.

Explanatory Notes and Suggestions

Verse 21.—"He that hath my commandments", etc. The condition on the fulfilment of which His manifestations depended was, that they should *have Jesus' commandments and keep them*.

The inquiry of the other Judas, one of the faithful Disciples, led to Jesus' statement of the way in which these manifestations of Himself would be secured, through their being made the Abode of the Father and the Son. This indwelling through the Holy Spirit is illustrated in the Allegory of the Vine.

In His final words Jesus explained to the Disciples why His instructions to them had been limited to certain subjects, and other subjects left for the Spirit of Truth to make known to them.

Verse 25.—"While yet abiding with you", etc. While He was with them He had suited His instruction to their capacities and needs. They had proved to be slow to learn, their Jewish prejudices hindering at every step. The Holy Spirit would prove a more complete and effective Teacher.

The *First Mission* of the Comforter is that of Revealers of the Truth; His *Second Mission* (see xvi. 7-11), the Conquest of the World.

Jesus' Going to the Father assured them of His Peace—unlike the World's—and the Father's Power.

Verse 27.—"Let not your heart", etc. His Benediction of Peace was needed, because of the troubles that awaited them.

Verse 28.—"Because I go unto the Father", etc. Even His announcement of His Departure ought to furnish encouragement. In His humiliation the Father was officially "greater" than He; since, when He entered the World, He "emptied" Himself of the glory of the Godhead, and "took the form of a servant" to the Father (see ch. xvii. 5; Phil. ii. 7).

Jesus' quickened consciousness of the coming of Satan, "the Prince of this world", brought His Instructions in the Upper Chamber to a close. Satan's hour had come (see Luke iv. 13; xxii. 53).

Exposition of the Scripture

(1) He paused in His Instructions, because Satan's Hour had Come, although Satan had "nothing in Him" (ch. xiv. 30).

(2) He would go to His Death voluntarily, in Love to the Father and in carrying out the Father's Plan of Redemption (ch. xiv. 31 a).

These First Instructions were abruptly broken off by the command to leave the Upper Chamber (verse 31 b).

Explanatory Notes and Suggestions

Verse 30.—"He hath nothing in me", etc.

It was not because of anything in Himself, but for the sin of the world the burden of which was on Him as the Lamb of God.

Verse 31 b.—"Arise, let us go hence".

This was the command to start towards Gethsemane. Sufficient time had now elapsed for the return of Judas.

TWENTIETH STUDY.—JESUS' PROSPECTUS FOR THE SPIRITUAL LIFE IN THE KINGDOM:—JESUS EXPLAINED TO THE DISCIPLES—ON THE WAY TO GETHSEMANE IN THE ALLEGORY OF THE VINE—THE NATURE OF THE GLORIOUS LIFE TO BE LIVED BY HIS SUBJECTS IN THE KINGDOM UNDER THE DISPENSATION OF THE SPIRIT (NOT THAT OF POLITICAL RULERS AND MAGNATES LORDING IT OVER THE WORLD, BUT) THE SPIRITUAL LIFE OF CHRISTIAN BELIEVERS, IN VITAL UNION WITH THE FATHER AND THE SON, DEVOTED TO LOVING OBEDIENCE AND SERVICE IN SAVING THE WORLD; AND HE PORTRAYED THEIR DEADLY CONFLICT WITH A HOSTILE WORLD, WHICH THEY WERE TO OVERCOME BY ADDING THEIR WITNESS FOR THE GOSPEL TO THAT OF THE HELPER, THE SPIRIT OF TRUTH.—Ch. xv. 1-27.

I. Jesus Explained—perhaps in the Valley of Kidron—the New Life of His Subjects in the Spiritual Kingdom after the Giving of the Holy Spirit and His own Return; Setting Forth some of the Results of the Governing Law.—Ch. xv. 1-17.

1. United, through Vital Union with the Father and the Son, for Productive Service

(1) *The Father, the Vine-dresser, would Remove all Hindrances to Perfect Union*

Ch. xv.

1. I am the true vine, and my Father is the husbandman.

Vine and Branches

2. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit.

3. Already ye are clean because of the word which I have spoken unto you.

(2) *The Branches by actively Abiding in Jesus, the Vine, would Bear Much Fruit*

Fruit-Bearing

4. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

Prayer

7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

(3) *The Branches, by Much Fruit, in Loving Obedience, would Glorify the Father*

The Father Glorified

8. Herein is [or, was] my Father glorified, that ye bear much fruit; and so shall ye be my disciples [Many ancient authorities read, *that ye bear much fruit, and be my disciples*]. 9. Even as the Father hath loved me, I also have loved you: abide ye in my love. 10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

2. The Law and Force of the Life in the Kingdom would be, the Principle of Mutual Love, and the Power of Prayer given to them by Jesus

(1) *The Condition, Obedience to Jesus; the Fruit, Sharing the Father's Counsels*

Love and Obedience

12. This is my commandment, that ye love one another, even as I have loved you. 13. Greater love hath no man than this, that a man lay down his life for his friends. 14. Ye are my friends, if ye do the things which I command you.

15. No longer do I call you servants [Gr. *bondservants*]; for the servant "Friends" [Gr. *bondservant*] knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.

(2) *The New Service, based on Jesus' Choice, maintained by Prayer to the Father*

16. Ye did not choose me, but I chose you, and appointed you, that ye *Perpetual* should go and bear fruit, and *Fruit* that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye may love one another. *in Love*

II. *Jesus Portrayed the Future of the Disciples, as His Representatives, in Deadly Conflict with a Hostile and Merciless World, over which they were to gain the Victory through the Co-Witnessing of the Helper.*—Ch. xv. 18-27.

1. *The World, ignorant and perverse, would Hate them as it Hated Jesus*

(1) *The World's Hatred, Proving them not of It, Classed them with their Lord*
The 18. If the world hateth you, ye know [or, *know ye*] that it hath hated
World's me before it hated you. 19. If ye were of the world, the world would love
Hatred its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, A servant: [or, *bondservant*] *Persecu-* is not greater than his lord. If they persecuted me, they will also persecute
tion you; if they kept my word, they will keep yours also.

(2) *Hatred for His Name's Sake, His Divine Career made Inexcusable Due to Ignorance of Jesus' Mission, which His Words should have Removed*

21. But all these things will they do unto you for my name's sake, be- *Without* cause they know not him that sent me. 22. If I had not come and spoken
Excuse unto them, they had not had sin: but now they have no excuse for their sin.

As Directed against Father and Son, His Divine Works Proved it Causeless

23. He that hateth me hateth my Father also. 24. If I had not done among them the works which none other did, they had not had sin: but now *Fulfilling* have they both seen and hated both me and my Father.
Prophecy

25. But *this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me without a cause.

2. *Victory to be Won by the Agency of the Spirit of Truth, and their Witnessing*

26. But when the Comforter [or, *Advocate*; or, *Helper*. Gr. *Paraclete*] is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from [or, *goeth forth from*] the Father, he shall bear witness of me: *Double*

27. And ye also bear witness [or, *bear ye also witness*], because ye have been with me from the beginning. *Witnessing*

Exposition of the Scripture

The Theme of the Twentieth Study is—

Jesus' Prospectus for the Spiritual Life of His Followers in the Kingdom.—He Explained to the Disciples—on the Way to Gethsemane, in the Allegory of the Vine—the Nature of the Glorious Life to be lived by His Subjects (not that of political or ecclesiastical rulers and magnates lording it over the World, but) the Spiritual Life of Christian Believers, in Vital Union with the Father and the Son, Devoted to loving Obedience and Service; and He Portrayed their Deadly Conflict with a Hostile World, which they were to Overcome by adding their Witness to that of the Spirit of Truth.—Ch. xv. 1-27.

Explanatory Notes and Suggestions

Golden Text.—John xv. 1, 2.

The Time.—Probably towards midnight of the day before the Crucifixion, and after the departure from the Supper.

The Place and Circumstances.—On the way out to Gethsemane. From John xviii. 1 it would appear that the Instructions and Prayer were completed *before they had crossed the Kidron*. Some think that the allegory was suggested while passing in front of the Temple with its great Golden Vine; others, that the thought came from the Vineyards in the Valley of the Kidron, where they saw pruning and burning.

The Aim of Jesus in His First Instructions had been to correct the inherited False Notions of the Disciples concerning His Kingdom, as an Earthly Empire with its places of power and leadership; and to

Exposition of the Scripture

This Study naturally furnishes *Two Topics*:

(1) Jesus' Explanation of the New Life in the Kingdom under the Dispensation of the Holy Spirit, considered in itself and its general features, with its Sources and Method, and its Principles and Results (ch. xv. 1-17);

(2) His Portrayal of the Life in the Kingdom, in the Future Relations of the Disciples to the Hostile World, in Conflict and Victory (ch. xv. 18-28).

1. In further Correction of the Wrong Notions of His Disciples, Jesus Explained to them the New Life of His Subjects in the Spiritual Kingdom, after the Special Mission of the Holy Spirit and His Own Return; Setting forth its Source, the Methods of its Promotion, its Inspiring Principle and Power, and Some of the Fruits of its Redemptive Purpose.—Ch. xv. 1-17.

1. The Disciples were to be bound together in Organic Union, through Living Connection with Jesus, the Son Incarnate for the Life of the World; and were to be under the Control of the Father, for efficient Service in the Kingdom in furthering His Redemptive Purposes for the World.—Ch. xv. 1-11.

(1) The Father, the Vine-dresser and Owner of the Vineyard, had charge of the Vine and Branches, and would Remove all Hindrances to Perfect Union of the Branches with Jesus the Source of Life, and to Proper Fruitfulness (ch. xv. 1-3).

The Father, Who Sent the Messiah and was founding the Kingdom, had Control of its activities; the Son simply carrying out His Will (ch. xv. 1).

The Father's dealing with the Branches, fruitless and fruitful, was that of the thorough-going Vinedresser, to promote Utmost Fruitfulness (xv. 2).

Through the Word Jesus had spoken to them, the Body of Disciples had already been cleansed by the elimination of false elements (xv. 3).

(2) Even the Cleansed Branches must Actively Continue their Connection with Jesus the Vine, as the only possible way to insure Fruitfulness (ch. xv. 4-7).

The Glory of the Father, through their Fruitful Service, was the end sought. Abiding in the love of the Father and the Son through obedience to Jesus, was the Condition.

Explanatory Notes and Suggestions

lead them to the true conception of it as a Spiritual Institution, controlled by the Father and drawing its power from Heaven.

In the Second Address, or series of Instructions, Jesus unfolded to them the Spiritual and Divine character and aims of the Life in the Kingdom, after the coming of the Comforter on His Special Redemptive Mission; and set forth the Relations of the Disciples, as persecuted yet victorious, to the Hostile World.

It was made plain by Jesus that His Removal to Heaven would not impair the abiding union existing between Himself and the Disciples. In the allegory of the Vine and its Branches, He illustrated the nature of this Vital Union with Himself.

Jesus is the True Vine, the Father the Vinedresser, the Disciples the Branches, the Results of their labors the Fruit.

Verse 1.—"The true vine", etc. In contrast with Apostate Israel which God had planted as His Vine (see Psa. lxxx. 9 seq.), but which had failed to realize His ideal, and was therefore being plucked up. The Father planted the true Vine "by sending Jesus and bringing to Him the disciples".

Verse 2.—"He taketh it away", etc. The Father, as the Proprietor of the Vineyard and the Vinedresser, decided what should be done with the branches (John vii. 16).

Verse 3.—"Already ye are clean", etc. The Galileans who had only the faith of miracles had already been eliminated (ch. vi. 66); also the Jews who had only a half-faith (ch. xii. 34-38); and now Judas the traitor had just been thrust out from the little group.

The command of Jesus indicated that the Maintenance of Living Union with Him was necessary to Success in the Work of the Kingdom. This Union is, like that of the vine to the branches, one involving a common life; but it was not like that, a natural relationship that would take care of itself. Its maintenance called for active

Exposition of the Scripture

Their Mutual Abiding was the indispensable Condition of any and all Fruit-bearing (xv. 4).

Abiding in Jesus by Faith, they would be enabled to accomplish Great Things; severed from Him by Unbelief they would be powerless for Service in the Kingdom (xv. 5, 6).

The Secret of their Power lay in the fact, that their abiding in Jesus and His words abiding in them gave them access in Prayer to the Father, the Source of Power (xv. 7).

(3) It was in the Plan of the Life in the Kingdom that the Disciples should Glorify the Father and Approve their Discipleship, by accomplishing much in the way of Obedience and Service (ch. xv. 8-11).

Perfect Joy through devoted Love and complete Obedience was the End sought.

2. Jesus taught the Disciples that, thus United to Him, they would find the Law and Force of the Life in the Kingdom,—the one in the Principle of Mutual Love, and the other in the Power of Prayer, given to them as His Chosen Friends and Agents.—Ch. xv. 12-17.

(1) The Condition of His Friendship was Obedience to the "New Commandment" based on His Sacrificial Death for them; the Fruit of it, Sharing with Him the Father's Counsels (ch. xv. 12-15).

His Commandment called for Reciprocal Love, by which they would become His Friends (xv. 12-14).

As His Friends, He had already made them Sharers of the Father's Counsels (xv. 15).

(2) The Service of the New Life in the Kingdom, to which they were called, had its basis in Jesus' Choice of them to be the Founders of His Kingdom, and was to be maintained through Prayer to the Father (ch. xv. 16, 17).

Jesus urged them to bear in mind their Dependence on Him Who had Chosen them to this high Service (xv. 16).

His Purpose in these Commands was to Perfect their Love to One Another, so essential to Life in the Kingdom (xv. 17).

Reciprocal Love is again emphasized.

Explanatory Notes and Suggestions

faith on their part, and for *abounding grace* on the part of Jesus.

Verse 5.—"Apart from me ye can do nothing". The Life in the Kingdom was for *service to the utmost*. Severed from Him all service would be impossible.

Verse 7.—"If ye abide", etc. Through union with Him and obedience to His teachings, the way to Power for Service would be opened to them.

Verse 8.—"Herein is my Father glorified", etc. In accomplishing much in the Service, they would both Glorify the Father and accredit their own Discipleship.

Verse 10.—"If ye keep my commandments", etc. On condition of loving Jesus and keeping His Commandments, they should abide in His Love, even as He in the Father's Love.

Turning at this point from figurative to plain language, Jesus set before His Disciples the Principle that was to Control them in the Service to which they were called, and the Source of that Power by which they were to accomplish the Great Things for the Glory of the Father.

Verse 14.—"This is my commandment", etc. This reciprocal love was the principle that should control their Life. Already given and emphasized by their quarrel at the Supper (ch. xiii. 34), it is here repeated. Through obedience to it they were to become His "Friends".

Verse 15.—"I have called you friends", etc. It was because of this friendship that He had given them the full Revelation of the Father's Purpose in sending Him as the Messiah.

The Disciples needed to be taught that their relationship to Jesus, as founders and agents in His Kingdom, was not one which had been *brought about by themselves*, but one for which He had selected and appointed them.

Verse 16.—"That ye should go and bear fruit", etc. Such fruit, whether temporary or permanent, they could only bring forth by keeping this in mind, and having recourse to the Source of Power, the condition of access to which was Obedience to Jesus' Commandments.

II. After Explaining the New Life in its General Features, Jesus proceeded to Portray, for the Guidance of His Disciples, their Future as His Representatives in the Hostile World, in Deadly Conflict with it but assured of Victory over it through the Co-Witnessing of the Comforter, the Spirit of Truth.—Ch. xv. 18-27.

Exposition of the Scripture

Explanatory Notes and Suggestions

1. The World, ignorant and perverse, would Hate the Disciples as it Hated Jesus, and just because of their being identified with Him in His Work of Redemption; which Hatred would redound to their Honor.—Ch. xv. 18-25.

(1) It would Prove that they were Not of the World, and so were to be classed with their Lord (ch. xv. 18-20).

They were but sharing it with their Lord, and for the very reason that He had lifted them out of the World (xv. 18, 19).

They should take courage in remembering that their Persecution placed them (as He had taught them in the Sermon on the Mount) in the same class with Prophets and Martyrs and Himself (xv. 20).

(2) Moreover, the Hatred was for His Name's sake, because of what He was and was doing in carrying out His Mission of Redemption (ch. xv. 21-25).

In all this Persecution for His Name's Sake, the Words spoken by Jesus had left the World without excuse (xv. 21, 22).

Their Hatred was the more inexcusable because of the Divine and Supernatural Works by which (in fulfilment of Prophecy) the Father had accredited the Mission of Jesus as the Messiah (xv. 23-25).

They had heard His Teachings and been compelled to admit the fact of the Signs.

2. Jesus assured the Disciples that, notwithstanding this Deadly Hatred of the World, they should win the Victory over it, by the Agency of the Comforter and their own Testimony as Eye-Witnesses of the Facts from the beginning.—Ch. xv. 26, 27.

(1) He pointed them to the Coming of the Comforter, as the Spirit of Truth (at Pentecost and in the New Dispensation), as the Witness to Jesus (xv. 26).

(2) To the Spirit's Witness, they should add their own Testimony, as that of original Eye-Witnesses (xv. 27).

It was important that Jesus should unfold to the Disciples the Spiritual Nature of the New Life that was before them in the Dispensation of the Spirit; it was no less important that they should be taught what awaited them in that Dispensation in the midst of a World of Enmity.

Verse 18.—"It hath hated me before it hated you", etc. When the hatred raged against them, they must remember that the world hated Him before it hated them, and hated them because He had chosen them to their place of honor in the Kingdom.

Verse 20.—"Remember the word", etc. Jesus reminds them of what He had before said (ch. xiii. 16), and had used in its original sense in Matt. x. 24. They must not expect better treatment than their Lord received.

Verse 22.—"If I had not come and spoken unto them", etc. The world's hatred was not due to any fault of the Disciples but to its ignorance, which was inexcusable, since the teachings of Jesus would have removed the ignorance but for their perverseness.

Verse 24.—"Hated both me and my Father", etc. The hatred was directed against both Father and Son, and emanated from hostility to the Plan of Redemption in which Jesus had been set before them as the Lamb of God, sent by the Father to atone for the sin of the world.

This Note of coming Victory prepared the way for the Third Series of Instructions, in which Jesus was to set forth the Divine Provision to be placed at their disposal for the Conquest of the World.

Verse 26.—"He shall bear witness of me". As the Spirit of Truth, the *First Ministry of the Spirit* would be that of witnessing to the Truth concerning Jesus and the Way of Salvation through His Sacrifice. His witness should be Effective for Salvation.

Verse 27.—"And ye also bear witness", etc. Their testimony to what they had seen and heard would, through the Spirit, be competent and conclusive proof.

The Instructions given by Jesus in the Scriptures taken up in the Nineteenth and Twentieth Studies are largely negative, to set the Disciples right where they were in error. This accomplished, Jesus proceeded to set forth that for which all the

rest was merely preparatory: *their Work in the Restoration of the Kingdom of God on Earth*. He unfolded to them, as the Founders of the Kingdom, the Divine Provisions for the Conquest of the World under the Dispensation of the Spirit.

TWENTY-FIRST STUDY.—PROVISIONS FOR THE CONQUEST OF THE WORLD UNDER THE DISPENSATION OF THE SPIRIT:—JESUS IN A THIRD ADDRESS, SET BEFORE THE DISCIPLES THEIR WORK AS THE FOUNDERS OF THE KINGDOM, IN THE CONQUEST OF A HOSTILE WORLD BY SAVING MEN (NOT FROM SUBJECTION TO ROME, BUT) FROM THE BONDAGE OF SIN, THEREBY RESTORING THE KINGDOM OF GOD ON EARTH; FOR WHICH CONQUEST HIS DEPARTURE WOULD ENABLE HIM TO SEND THE HOLY SPIRIT AS THEIR HELPER, AND HIMSELF TO RETURN TO COOPERATE WITH THEM IN THEIR WORK.—Ch. xvi. 1-33.

I. Jesus—in order to Confirm the Faith of the Disciples and save them from being caused to Stumble and Fall Away, and to impress upon them more deeply their desperate Need—Prefaced His Third Address with a further Portrayal of the deadly Character of the Hatred and Opposition that Awaited them on the Departure of Him Who had heretofore borne the Brunt of the Enmity.—Ch. xvi. 1-15.

1. The Enmity and Persecution would Wreck Faith unless Provided Against

Ch. xvi.

1. These things have I spoken unto you, that ye should not be made to stumble.

*Enmity
Relentless*

2. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. 3. And these things will they do, because they have not known the Father, nor me.

2. Even the Glimpse now Given of What His Departure Meant Overwhelmed Them

*Why Not
Foretold*

4. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

*Settled
Gloom*

5. But now I go unto him that sent me; and none of you asketh me, Whither goest thou? 6. But because I have spoken these things unto you, sorrow hath filled your heart.

II. First Great Provision, the Special Mission of the Holy Spirit in Redemption:—Jesus' Departure to the Father would Secure His Sending the Holy Spirit, the Applier of Redemption, to be their Efficient Helper and Guide in Carrying out the Work of Founding and Conquest Committed to Them; Without Whose Cooperation they would surely Fail.—Ch. xvi. 7-15.

1. Jesus' Departure to the Father was the Condition of the Inauguration of the Dispensation of the Spirit which was to Replace that of the Law

*Must Go
Away*

7. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter [or, *Advocate*; or, *Helper*; Gr. *Paraclete*] will not come unto you; but if I go, I will send him unto you.

2. Ministry of the Spirit to the World: to Convict of Sin, Righteousness, Judgment

*For the
World*

8. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

9. [To convict] of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more: 11 of judgment, because the prince of this world hath been judged.

3. Ministry of the "Spirit of Truth" to the Disciples, as Teacher and Guide

(1) To Instruct them in All Truth and Reveal the Future

*For the
"Spirit of
Truth"*

12. I have yet many things to say unto you, but ye can not bear them now. 13. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.

(2) *In Particular to Show Them the Glory of Messiah in the Father's Redemption*

Spirit of Christ 14. He shall glorify me: for he shall take of mine, and shall declare it unto you. 15. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

III. *Second Great Provision, Jesus' Own Continued Ministry with the Disciples:—Jesus, having again announced His Speedy Departure and Return, by Answering their Unasked Questions Explained to them His Own Future Ministry (in the Spirit) for their Consolation, Instruction and Communion,—thereby calling forth their Confession.—Ch. xvi. 16-27.*

1. *The Announcement of the Speedy Going and Coming, and the Perplexity*

A Little While 16. A little while, and ye behold me no more: and again a little while, and ye shall see me.

Sorely Perplexed 17. Some of his disciples therefore said one to another, What is this that he saith unto us. A little while, and ye behold me not: and again a little while, and ye shall see me: and, Because I go to the Father? 18. They said therefore, What is this that he saith, A little while? We know not what he saith.

2. *Jesus, by Omniscience, Relieved their Perplexity and Confirmed their Faith*(1) *Omniscience Read their Thoughts, and Condescended to their Weakness*

Jesus' Insight 19. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me?

(2) *His Going will bring Sorrow, Return (in Resurrection and Pentecost), Joy*

"Little While" Explained 20. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. 21. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.

22. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.

(3) *His Return will give perfect Knowledge, and intimate Access to the Father*

Return at Pentecost 23. And in that day ye shall ask me nothing [or, ask me no question]. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. 24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

3. *Jesus will then Speak Plainly, and the Disciples shall have Direct Access to the Source of Power for "Great Works"*

Will Speak Plainly 25. These things have I spoken unto you in proverbs [or, parables]: the hour cometh, when I shall no more speak unto you in proverbs [or, parables], but shall tell you plainly of the Father. 26. In that day ye shall ask in my name: and I say not unto you, that I will pray the [Gr. make request of] Father for you: 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father.

IV. *Jesus Concluded His Instructions to the Disciples with a Plain Statement and His Farewell Appeal as the Messiah.—evoking Faith and Adding a Warning and a Promise.—Ch. xvi. 28-33.*

1. *Convinced by His Plain Statement, the Disciples Renew their Confession*

Faith Evoked 28. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

29. His disciples say, Lo, now speakest thou plainly, and speakest no proverb [or, parable]. 30. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

2. *Jesus Rebuked their Over-confidence by Predicting their speedy Forsaking*

To be Scattered 31. Jesus answered them, Do ye now believe? 32. Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

3. *His last Words, "I have overcome the world", assured them of Peace and Victory*

Why Spoken 33. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer: I have overcome the world.

Exposition of the Scripture

The Theme of the Twenty-first Study—

The Divine Provisions for the Conquest of the World under the Dispensation of the Spirit:—Jesus, in a Third Address, set before the Disciples their Work as the Founders of the Kingdom, in the Conquest of a Hostile World by Saving Men (not from subjection to Roman Rule, but) from the Bondage of Sin, thereby Restoring the Kingdom of God on Earth; for which Conquest His Departure would enable Him to send the Holy Spirit of Power with a Special Mission as their Helper, and Himself to Return to Cooperate with them in that Conquest.—Ch. xvi. 1-13.

In these Instructions, Jesus—

(1) Portrayed the Deadly Character of the Hatred and Opposition that Awaited the Disciples after His Departure (ch. xvi. 1-6);

(2) Announced the first and Great Provision for assuring Success in their Work, in the Special Redemptive Mission of the Holy Spirit (ch. xvi. 7-15);

(3) Promised the Second Provision for Success, in His Own Return and Ministry, which should give them Access in Prayer to the Father, the Source of Power (ch. xvi. 16-27);

(4) Made a Plain Statement of His Meaning, and His Farewell Appeal to them as the Messiah (ch. xvi. 28-33).

I. Jesus—to Confirm the Faith of the Disciples and save them from being Stumbled, and to impress upon them more deeply their desperate Need—Prefaced His Address with a further Portrayal of the Deadly Character of the Hatred and Opposition that awaited them on His Departure to the Father.—Ch. xvi. 1-6.

1. The Enmity and Persecution would be so Relentless as to Destroy their Faith in Him and His Messianic Mission, unless Divinely Provided against beforehand.—Ch. xvi. 1-3.

(1) Jesus made this Revelation of Warnings and Promises—in addition to what He had just said of the World's Hatred—in order to Forewarn and Forearm them (ch. xvi. 1).

(2) The Predicted Horrors—their Ex-

Explanatory Notes and Suggestions

Golden Text.—John xvi. 7.

The Time.—Late on the Night before the Crucifixion.

The Place and Circumstances.—On the road to the Brook Kidron, perhaps in some shady retreat in a grove or vineyard by the wayside.

Beginning His Instructions at the Supper in the Upper Chamber with the Announcement and Explanation of His Departure to the Father, Jesus had followed that with His Prospectus of the Spiritual Life in the Kingdom. But the Supreme Subject yet remained, in their Work as the Founders of the Kingdom, in Completing the Work of Jesus in the Conquest of the World for whose sins He had died.

This is the Task formulated a little later in the Great Commission (see Matt. xxviii. 18-20; Mark xvi. 15-18; Luke xxiv. 46-49). All else simply led up to this as the end and aim.

The Central Feature is the *Special Mission of the Holy Spirit as the Spirit of Truth and Power, the Almighty Helper in Redemption.*

This is not at all the General Mission of the Holy Spirit as the Executive of the Godhead, the Source of Life and Energy in the Universe; but His Special Mission in the Work of Redemption. While the Father is the Fountain of Salvation, and the Son the Worker of Redemption through His incarnation and atonement; the Holy Spirit is the *Applier of Redemption, the Helper in Bringing back the lost World to God.*

Without the strongest confirmation, their Faith in Him as the Messiah and in His Mission would be shattered and destroyed. The remembrance of this Prediction would tend to confirm that Faith (see verse 4).

Verse 2.—"They shall put you out", etc. Excommunication would be one of the least things; in the religious frenzy of their foes, whosoever shall kill them "will think that he brings an offering to God"!

Verse 4.—"Because I was with you". While He was with them the brunt of the

Exposition of the Scripture

communication from the Synagogues, their Murder counted as a service to God, etc.—are added evidence of the World's Enmity to God and Ignorance of His Redemption (ch. xvi. 2, 3).

2. Even the Glimpse given them of what was Meant by Jesus' Departure, while fitted ultimately to Confirm Faith, overwhelmed them with present Gloom.—Ch. xvi. 4-5.

II. The First Great Provision for the Conflict was the Special Mission of the Holy Spirit as the Applier of Redemption:—Jesus' Departure to the Father was Expedient for the Disciples, since it would Secure His Sending the Comforter to be their Efficient Helper in Carrying on the Work of Founding and Conquest Committed to them.—Ch. xvi. 7-15.

1. Jesus declared that His Departure to the Father was the indispensable Condition of the Special Mission of the Holy Spirit, the Helper in Redemption, whose Work He then Proceeded to Unfold.—Ch. xvi. 7.

2. He first Sketched the Threefold Ministry of the Helper, the Applier of Redemption, in His Work for the Hostile World:—to Convict of Sin and of Righteousness and of Judgment.—Ch. xvi. 8-11.

The Holy Spirit would Convict the World of Sin, by showing them the wickedness of their Unbelief in Jesus, Whom, on His Departure by Death, God would exalt to His own right hand, to be a Prince and Savior.

He would Convict it of a Righteousness provided for the sinner, by the fact that this Exaltation of Jesus to the right hand of power would prove the Acceptance of His Atoning Sacrifice by the Father.

He would Convict it of Judgment, because the Dethroning of Satan, the Prince of this World—with whom the World's Destiny is bound up—had already begun.

3. Jesus next Outlines the Ministry of the Spirit to the Disciples, as the Helper in Redemption, as the Spirit of Truth, to be their Teacher and Guide.—Ch. xvi. 12-15.

(1) He should complete the Teachings Jesus left incomplete, should Guide them into all Truth, and make the necessary Revelations concerning their Future (ch. xvi. 12, 13).

Explanatory Notes and Suggestions

World's enmity fell on Him; now that He is to be speedily removed they will apparently be left to bear it alone; hence these disclosures.

Verse 5.—“None of you asketh me”, etc. This partial disclosure of what was to come so overwhelmed them as to silence even their questioning about His “going away”. Their despondency excluded all such consoling thoughts.

The Greatest of all the Revelations in the Instructions of Jesus, from the practical side, is now to be made, *the Revelation of the Special Mission of the Holy Spirit.*

Notwithstanding their extreme despondency in view of His Departure, Jesus declared to them that it was a necessary part in the Plan of Redemption. Without it He could not send the Holy Spirit, who was to inaugurate the New Dispensation that was to take the place of the Law.

The experience of Israel under the Law had demonstrated the necessity for an advance to the Gospel. The Law had failed to save Israel; not because it was imperfect, but because men were wicked.

Verse 7.—“If I depart I will send Him unto you”. His revelation of the Mission of the Spirit in Redemption is certainly one of the most important ever made.

This *Special Mission of the Holy Spirit to the World* is clearly represented as being different, (1) from the common grace bestowed upon men, and (2) from His *Mission to the Disciples, or the Church*, an account of which immediately follows.

Not less momentous would be the Ministry of the Helper to the Disciples as the Leaders of the Work of the Kingdom, the Agents of Jesus in carrying forward and completing His Work of Redemption in this Conquest of the World.

Verse 13.—“Howbeit when He, the Spirit of truth, is come”, etc. He would give a full and effective revelation of the truths essential.

Exposition of the Scripture

(2) In particular, He should show them the Glory of Jesus as the Messiah, in the Father's Work of Redemption (ch. xvi. 14, 15).

All this was a full guarantee of the Inspiration of the Apostles.

*Explanatory Notes and Suggestions**Mission of the Spirit to the Disciples:*

- (1) To make full revelation of the truth;
- (2) To unfold the future of the Kingdom;
- (3) Especially to reveal the essential truths of the Gospel.

III. The Second Great Provision, in Jesus' own Continued Ministry with the Disciples:—Jesus, having again Announced His Speedy Departure and Return, Explained to them His Own Future Abiding with them (in the Spirit) for their Consolation, Instructions and Communion.—Ch. xvi. 16-24.

1. The repeated Announcement of the Speedy Going and Coming, again greatly Perplexed the Disciples, and led to their anxious Discussion Apart.—Ch. xvi. 16-18.

The statement "A little while . . . and again a little while", was bald and blank to them, and they secretly confessed themselves confounded by it.

"They can not comprehend how He can, after His definite going home to the Father, return at once again" (*Weiss*).

Jesus met the perplexity, caused by His renewed Announcement, by revealing to them His own Ministry with them, to be continued by Manifesting Himself through the Spirit.

Verse 16.—"A little while", etc. Jesus probably refers primarily to the interval between His Resurrection; and secondarily to that between His Ascension to the Father (see ver. 28) and the Spirit's Advent at Pentecost (ch. xiv. 3).

2. Jesus, availing Himself of His Omniscience, understood and answered their Unasked Questions, and explained the Going and Coming,—thereby Confirming their Faith.—Ch. xvi. 19-24.

(1) Jesus understood their unexpressed desires, and graciously came to their Relief (ch. xvi. 19).

(2) His Going (in His Death on the Cross and Departure into the Unseen World) will bring Sorrow; His Return (in the Resurrection and Pentecost) will cause great Joy (ch. xvi. 20-22).

(3) His Return will assure their perfect knowledge, and will give them intimate Access to the Father Who will supply all their Needs, and give them fulness of Joy (ch. xvi. 23, 24).

Jesus, to relieve their perplexity, and divinely discerning their desire to question Him, explained to them in plain language His "going and coming",—taking occasion to furnish the needed consolation and confirmation of faith. See Phil. ii. 8, 9; Rev. v. 9, 13; Cor. iv. 17; also Isa. lxvi. 7-14.

Verse 20.—"Verily, verily, I say unto you". In taking up the first "little while", Jesus depicted the sorrow and anguish to be brought by the former and the joy that would begin with the latter,—illustrating by the anguish and joy of a woman in travail.

Verse 22.—"But, I will see you again", etc. Referring probably to the second "little while". The interval would bring sorrow; but Pentecost, would bring them joy that could never be taken from them.

3. Jesus will then speak plainly to the Disciples, who, assured of the Father's Immediate Love and of Jesus' Messiahship, shall have Direct Access to the Source of Power for the Supplies needed for their Great Works.—Ch. xvi. 25-27.

Jesus assured them that on this Second Return He would no longer speak with them in parables but in plain language.

Verse 25.—"But shall tell you plainly of the Father". To the disciples the statements of Jesus—so plain to us—seemed dark and enigmatical.

IV. Jesus Concluded His Instructions to His Disciples with a Plain Statement of His Meaning, and with His Farewell Appeal as the Messiah, evoking Faith and adding a Warning and a Promise.—Ch. xvi. 28-33.

Exposition of the Scripture

1. Convinced and Enlightened by this Plain Statement, the Disciples confidently Renewed their Confession of Faith in Him as the Messiah.—Ch. xvi. 28-30.

2. Lest their Over-Confidence should lead to a hopeless falling away, Jesus Rebuked it by Predicting their speedy temporary Forsaking of Him,—which again became a Sign through its Fulfilment.—Ch. xvi. 31, 32.

3. By His last Words, "I have overcome the World", Jesus assured them of Peace and Victory.—Ch. xvi. 33.

Jesus had now traversed the whole range of Instruction at present required by the Disciples for Guidance in their Mission, and was ready to lead them in the Consecration to their Task of Carrying forward His Work for the Conquest of the World, under the direction of the Helper and for the Glory of God.

Explanatory Notes and Suggestions

Jesus' simple statement of His going and coming, and also "of the whole range of His being and mission", surprised His Disciples and called forth their speedy acknowledgment and confident confession.

This Over-Expression of Faith—shown subsequently to be such—needed both to be sobered and confirmed. Jesus met it with grateful acknowledgment, but added a prediction that they would all forsake Him, the fulfilment of which would furnish another confirming Sign.

The last words of this Address assured the Disciples of Peace and Victory through His Overcoming.

It was still left to the High-Priestly Prayer (ch. xvii) to gather up and impress upon them the Coming Glory in which they were to Share, and the world-wide and age-long Scope of the Spiritual Kingdom in which they had been chosen as Founders and Leaders.

TWENTY-SECOND STUDY.—THE LORD'S PRAYER OF CONSECRATION TO THE WORK OF THE KINGDOM:—JESUS—HAVING FINISHED HIS INSTRUCTIONS, AND CONSCIOUS THAT HIS HOUR OF DEPARTURE HAD COME—SOUGHT, AS MESSIAH, THE HIGH PRIEST, BY AN ALL-COMPREHENSIVE PRAYER, TO BIND HIS DISCIPLES AND THEIR FUTURE WORK TO THE GLORY OF GOD IN THE REDEMPTION OF THE WORLD, THE GLORY OF WHICH IN ALL AGES THEY WERE TO SHARE WITH HIM.—Ch. xvii. 1-26.

1. Jesus Prayed to the Father for Himself.—Pleading with a Threefold Plea—the Hour Come, the Work Finished, the Disciples Trained—that He might be Restored to the Original Glory of the Godhead and to Heaven, for the Larger Work yet to be done.—Ch. xvii. 1-8.

- Ch. xvii.**
1. *First Plea, "Father, the Hour is Come", i. e., for Glorification through Death*
 1. These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee:
 2. *His Second Plea, He had given Eternal Life to What the Father had Given Him*
 - (1) *Jesus' Universal Authority was a Gift of the Father for This*
 2. Even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life.
 - (2) *Eternal Life, the Saving Knowledge of the True God and Jesus Christ*
 3. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.
 - (3) *This Work finished, He Sought His Place with the Father*
 4. I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

3. *Third Plea, He had Prepared the Disciples for their Future Work*

Kept Thy Word 6. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

Believe in Messiah 7. Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

II. Jesus Prayed for His First Disciples whom the Father had given Him out of the World,—and the Special Petitions were, that, in His Absence, they might be Kept from the Two Foes that Sought their Destruction, and might be wholly Consecrated to their Work.—Ch. xvii. 9-16.

1. *He Prayed that they might be Kept from the Evil World in Which He Left them*

(1) *They were the peculiar Treasure of Father and Son, and His Glory*

"Not for the World" 9. I pray [Gr. *make request*] for them: I pray [Gr. *make request*] not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them.

"Holy Father" (2) *That, in His Absence, the "Holy Father" would Keep them in Perfect Unity* 11. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.

"Son of Perdition" (3) *That they might be Kept in Safety, as He had Kept them* 12. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.

"My Joy Fulfilled" (4) *That Hated by the World, they might be Filled with His Joy* 13. But now I come to thee; and these things I speak in the world, that they may have my Joy fulfilled in themselves. 14. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world.

2. *Jesus Prayed that, while left in the World, they might be Kept from the Evil One*

15. I pray [Gr. *make request*] not that thou shouldest take them from [Gr. *out of*] the world, but that thou shouldest keep them from [Gr. *out of*] the evil one [or, *evil*]. 16. They are not of the world, even as I am not of the world.

3. *He Prayed the Father, through the Truth, to Consecrate them to their Work*

His Own Consecration 17. Sanctify [or, *consecrate*] them in the truth: thy word is truth.

18. As thou didst send me into the world, even so I sent them into the world. 19. And for their sakes I sanctify [or, *consecrate*] myself, that they themselves also may be sanctified [or, *consecrated*] in truth.

III. Jesus Prayed for All Believers to the End of Time. Who should be brought into the Kingdom through the Proclamation of the Gospel by the Disciples,—Pleading for their Perfect Unity in order to their Effective Service in the World, and authoritatively Declaring it to be His Will that they should in Heaven behold His Everlasting Glory.—Ch. xvii. 20-26.

1. *Jesus extended the sweep of His Prayer to the End of Time, taking in the World of Believers,—that they, through Living Union with the Father and Himself and Perfect Unity among themselves, might perform effectively the Service to which they are called for the World*

Through Their Word (1) *This Perfect Unity of Believers, Powerful in Leading the World to Faith* 20. Neither for these only do I pray [or, *make request*], but for them also that believe on me through their word: 21 that they may all be one: even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

Convincing Unity (2) *This Unity, like that of the Father and Son, Proof of Jesus' Messiahship* 22. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be perfected into one: that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

2. *Dropping the form of Prayer, Jesus Concluded with an Authoritative expression of His Will concerning the Future of the Entire Church of the Ages,—that they should be with Him and Behold His Glory,—appealing to the “Righteous Father” to bring His “Will” to Pass*

(1) *The Ground for this “Will”, in the Father’s Eternal Love to the Son*

“Be With Me” 24. Father, that which [Many ancient authorities read, *those whom*] thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

(2) *For this Treatment of Believers Jesus appealed to the “Righteous Father”*

“Righteous Father” 25. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

Exposition of the Scripture

The Theme of the Twenty-Second Study—

The Lord’s Prayer of Consecration to the Work of the Kingdom:—In Conclusion, Jesus sought, in an all-Comprehensive Prayer, to Bind the Disciples and their Future Work to the Glory of God the Father In Redemption, the Glory of which they were to share with Him to the End or Time.—Ch. xvi. 1-26.

This High-Priestly Prayer has three Successive Petitions:

(1) Jesus Prayed for Himself,—Pleading that the Father would Glorify Him by Restoring Him to His original Place in the Godhead and in Heaven (ch. xvii. 1-8);

(2) He Prayed for His first Disciples, whom the Father had given Him,—that they might be kept from their Deadly Foes, the World and the Evil One, and be Consecrated to their Work (ch. xvi. 9-16);

(3) He Prayed for All, to the End of Time, who through them should Believe on Him,—that through Living Union with Himself and Perfect Unity among themselves, they might be prepared to carry on effectively the Work committed to them for the World, and at last be Glorified with Him in Heaven (ch. xvii. 17-26).

I. Jesus Prayed to the Father for Himself,—Pleading with a Threefold Plea—that His Hour is Come, His Work on Earth Finished, His Successors Trained—that He might be invested with the Original Glory of the Godhead and Restored to His Place with the Father, for the larger Work yet to be Accomplished.—Ch. xvii. 1-8.

I. Jesus’ First Plea for Glorification was, “Father, the Hour is Come”, i. e., the Hour for His Glorification through His Sacrificial Death and Departure to the Father.—Ch. xvi. 1.

Explanatory Notes and Suggestions

Golden Text.—John xvii. 1, 2.

The Time.—It must have been well towards the morning. The experience of the Agony in Gethsemane, however, was still before Him.

The Place.—Just before crossing the brook Kidron.

“The shout of victory with which Jesus closed His conversations with the Disciples (xvi. 33) was an anticipation of faith. To transform the victory which was announced into a present reality, nothing less was needed than *the action of the omnipotence of God*. It is to Him that Jesus turns” (*Godet*).

In its sweep and comprehensiveness this Sacerdotal Prayer is exalted incomparably above all merely human utterances. In it Jesus affixes the seal to His Work.

It is the thought of this Work of God that dominates the soul of Jesus in all this prayer, whether praying for Himself, for His first Disciples, or for all Believers, the Church of the Present and the Future.

This Work of God for the lost World, to which He is so soon to send forth the Apostles, is *the one interest of Jesus* in His last hours; and He seeks to make it *the supreme interest of the Church* to the end of time.

Jesus set an example in His Prayer, by presenting *reasons* that justified His petitions.

Verse 1.—“Father, the hour is come”. This was His first plea; the hour, of which

Exposition of the Scripture

"This is, indeed, the Act of the High Priest of Mankind, who begins His Sacrifice by offering Himself to God with all His people present and future" (*Godet*).

The Glory that He desires is, not passive enjoyment of Divine blessedness, but "new means of Action" for the larger Work that is to begin with Pentecost; so He asks it, "That Thy Son may glorify thee".

2. Jesus' Second Plea was, that He had Carried Out, so far as possible on the Earth, the preparatory Purpose for which Universal Authority had been granted Him; so that He should now be Restored to His Original Power and Place with the Father from which to carry on His Work.—Ch. xvii. 2-5.

(1) His "Authority over All flesh" was a Gift of the Father for a specific Purpose, Giving Eternal Life to those the Father had Given Him (ch. xvii. 2).

(2) This Eternal Life consisted in the Saving Knowledge of the True God and the Messiah, Jesus Christ (ch. xvii. 3).

(3) This Work On Earth He had finished, and so sought to Return to His Glory and Place with the Father in Heaven (ch. xvii. 4, 5).

He sought to be reinvested with the Divine power of which He had "emptied" Himself when He became incarnate (Phil. ii. 5-11).

3. Jesus' Third Plea was, that He had completed the Preparation of those whom the Father had given Him out of the World, for their Work as His Representatives in the Founding and Extension of the Kingdom.—Ch. xvii. 6-8.

(1) He had manifested the Father's "Name" to them, and led them to Faith in the Father and Obedience to Him (ch. xvi. 6).

(2) He had given them the Knowledge of His own Oneness with the Father, and they had cordially Accepted Him as the Messiah (ch. xvii. 7, 8).

Explanatory Notes and Suggestions

it had been so often said that it had not come, had now arrived.—His appeal is as Mediator to the *Father* who had sent Him. He doubtless used the Aramaic form, "Abba", which "became sacred to the Christians, and passed as such into the language of the New Testament, as the expression of the sentiment of Divine adoption and filial adoration". See Romans viii. 15; Gal. iv. 6.

Jesus here uses "Glorify" four times; as if to gather up all the Glory of the Universe in the one fact of Redemption through His Sacrificial Death.

Verse 2.—"As Thou gavest Him authority", etc. This authority had been given Him as Mediator, to give Eternal Life to the band of Disciples whom the Father had given Him to be His Helpers and Representatives.

Verse 3.—"That they should know", etc. The "knowledge", here identified with "Eternal Life", is not mere intellectual apprehension, but saving appropriation of God in Redemption, both as the Father and as His Incarnate Son, Jesus Christ.

Verse 4.—"Having accomplished the work", etc. This Earthly Ministry of Jesus was under the Law, or Old Dispensation (see Rom. xv. 8), and preparatory. He must now Return to the Father and ascend His Mediatorial Throne in order to inaugurate and carry on the Work of the New Dispensation (see John xvi. 7).

A part of the Earthly Ministry of Jesus was to *gather and prepare the Group of Disciples*, to constitute the nucleus of the Church, or Kingdom, and to take the place of the Apostate Jewish Rulers.

Verse 6.—"I manifested thy name", etc. He had taught the Disciples "to call Him by that name which He, according to His real essence is". They had shown themselves ready to receive salvation by obeying the word of God.

Verse 7.—"Now they know", etc. That knowledge, through His teachings, had led to the confident conviction of His Divine Mission.

II. Jesus Prayed for the Disciples whom the Father had Given Him out of the World,—that the Father would Keep them from the Two Foes that sought their Destruction, and Consecrate them wholly to their Work.—Ch. xvii. 9-19.

Exposition of the Scripture

1. His first Special Petition for them was, that the "Holy Father" would Keep them from the Evil World, in His Absence, and give them Divine Unity and perfect Joy.—Ch. xvii. 9-14.

(1) The Father should do this because they were the common Treasure of the Father and the Son, and the peculiar Glory of the Son (ch. xvii. 9, 10).

(2) He Prayed that the "Holy Father" would Keep them in Perfect "Unity", Guarding them against the Strife for place to which they had shown themselves liable (ch. xvii. 11).

(3) That the Father would Keep them Safe from the seductions of the Evil World, as Jesus had kept all but Judas (ch. xvii. 12).

(4) That, though Hated and Persecuted by the World, they might be Filled with His Joy to sustain them in the Conflict (ch. xvii. 13, 14).

2. Jesus' Second Special Petition for His Disciples was, that while left to carry on their Work in the Evil World, the Father would Keep Them from the Evil One, the Prince of this World, who (He had taught them) was now to be dethroned.—Ch. xviii. 15, 16.

Even as Jesus was not "of the World", so the Disciples were not of it, but in it for its Redemption and Rescue.

3. Jesus' Third Special Petition for them was, that the Father, through the Revelation of the Truth of the Gospel, would truly and wholly Consecrate them to the Task to which He was sending them, as He (Jesus) Consecrated Himself to it.—Ch. xvii. 17-19.

(1) Jesus sent them into the World, even as the Father had sent Him on His Messianic Mission (ch. xvii. 17).

(2) He Consecrated Himself to the Work for their sakes, that they might be Consecrated through the Truth of Redemption revealed to them (ch. xvii. 18, 19).

Explanatory Notes and Suggestions

The Prayer of Jesus for His Disciples covered the entire range of their *Dangers and Needs in the Hostile World*. The prime necessity was that they should be kept from the Evil World.

Verse 9.—"I pray not for the world", etc. He was praying here for the Disciples, upon whom the Salvation of the World depended. They are "*God's property*", *Given to His Son for this purpose*.

Verse 11.—"Holy Father, keep them", etc. He appeals to the "*Holy Father*" "Who has drawn this line of separation between the Disciples and the World".

Verse 12.—"While I was with them", etc. He had kept them from destruction by the World, except the traitor Judas; but for this keeping, others, especially Peter, might have been led astray.

Verse 13.—"But now I come", etc. Now He prayed that through the Word He had given them they might be filled with sustaining Joy.

Their source of greatest danger, however, would be found in the *Evil One*, who from the beginning had sought the destruction of the Kingdom of God, and who held sway over the World in the interest of evil.

Verse 15.—"I pray not", etc. Nevertheless Jesus did not pray that they should be taken out of the World. It was His purpose to dethrone and destroy Satan, in executing which they were to be His agents.

To accomplish His purpose required absolute devotion to the Task, the greatest Work in the World; hence the Third Special Petition.

Verse 17.—"Sanctify them", etc. The marginal word, "consecrate", seems the better term here; since "sanctify" has a distinctively technical and theological sense. The prayer is, that they may be *truly consecrated*, or set apart, to the Work for which He was sending them into the World.

Verse 19.—"And for their sakes I sanctify [consecrate] myself", etc. In consecrating Himself to this Work for the World's Redemption He was to be the model for their consecration, and the means of bringing it about.

III. Jesus Prayed to the Father for All Believers who should be brought into the Kingdom through the Proclamation of the Gospel by the Disciples,—Pleading for their Perfect Unity in order to Effective Service in the World, and Authoritatively Declaring that it was His Will that they should share His Heaven and Glory.—Ch. xvii. 20-26.

Exposition of the Scripture

1. Jesus now extended the Scope of His Prayer to take in the World of Believers in All Ages, gathered by the Ministry of His Disciples,—Pleading that, through Living Union with the Father and Son and Perfect Unity among Themselves, they might render the Effective Service for which they were Sent into the World.—Ch. xvii. 20-23.

(1) Only with this Unity realized, could the Church attain the goal of its perfection, and the hostile World be won to Faith in the Divine Mission of Jesus (ch. xvii. 20, 21).

(2) Jesus had equipped His Representatives for their Work as the Father had equipped the Son, leading them to a Unity like that of the Father and the Son; whereby they should convince the World that He was the Messiah (ch. xvii. 22, 23).

2. Dropping the Form of Prayer, Jesus Concluded with an authoritative utterance of His "Will" concerning the Future of the entire Church of the Ages: that they should be with Him and behold His Glory,—appealing to the "Righteous Father" to bring His "Will" to pass.—Ch. xvii. 24-26.

(1) The Ground for this "Will" dated back to the eternal Covenant of Love and Redemption (ch. xvii. 24).

(2) For this Gracious Treatment, Jesus appealed, in behalf of Believers, to that Covenant of the "Righteous Father".

The Sacerdotal Prayer is thus the Climax of this part of the Gospel, which traces the Development of Faith in the Disciples from its first faint beginning to its prophetic Consummation in Glory.

It Completes the Preliminary Instruction of the Disciples.

Explanatory Notes and Suggestions

Having completed His Prayer for Himself and for His immediate Disciples, Jesus turned to the Church of the Ages, for which He besought what it would specially need, and announced what He had in store for it.

Verse 21.—"That they may all be one", etc. This Unity was to be a powerful agency in leading the World to Believe in Jesus as the Messiah, sent by God for its Salvation.

"They are all to be one, in the perfect sense in which the Father and the Son are one, as the Father is in Him and He is in the Father (comp. x. 30-38); because from now on they too with all their hearts and minds would be centered upon the Son and hence also upon the Father" (*Weiss*).

Verse 22.—"And the glory", etc. That this unity might be brought about Jesus had given the Disciples the Glory that the Father had given Him.

In the concluding words of this Prayer, Jesus no longer says, "I Pray", but "I will". This expression is found nowhere else on His lips. He justifies this last Will by an appeal, not to the gracious or holy Father, but to the *righteous* Father, i. e., from the stand-point of *righteousness*. Having fulfilled all righteousness for them, He has the right on this ground to make claim for their exaltation.

Verse 26.—"And I made known into them", etc. Jesus here pledged Himself to give them in the future a fulness of the knowledge of the Father which He Himself possessed. This refers to the sending of the Holy Spirit and the entire work of Jesus in the Church after Pentecost.

In the fulfilment of His Will would be seen the Consummation of the Love and the Glory of God, and the Victory of His Church over the World.

Part Fourth:

The Incarnate Word Manifested Himself in Laying the Foundation for Redemption in His Voluntary Death on the Cross, as a Sacrifice for the Sin of the World.

Chapters xviii. 1—xix. 42.

The Scripture of Part Fourth is unfolded in Studies Twenty-Third and Twenty-Fourth; that of the Conclusion, in Studies Twenty-Fifth and Twenty-Sixth.

The last Five Studies, embraced in Part Third (chs. xiii.-xvii.), have been devoted to Jesus' Final Instructions to the Eleven Apostles as the Founders of the Church, or Kingdom of God, in Correcting and Confirming their Faith. When they were ready to cross over the Kidron, there remained between Jesus and His Departure to the Father by His Sacrificial Death nothing but the experience of the agony in Gethsemane, which—as it had already been recorded fully by the other Evangelists—John omits, although John xviii. 1 may be regarded as implying it.

John's Gospel ends with *Part Fourth* (chs. xviii.-xix.) and a *Conclusion* (chs. xx.-xxi.).

Part Fourth (chs. xviii. 1—xix. 16) records the Death of Jesus, the Incarnate Word, the Lamb of God, furnishing the Climax of Jewish Unbelief and Hatred in His Murder, and laying the Foundation for His Return to the Father's Glory and for the Kingdom of God, in His Voluntary Sacrifice of Himself for the Sin of the World in carrying out the Father's Purpose of Redemption.

As the story of the Death of Jesus and His Departure to the Father is told in detail in the Synoptic Gospels—one-sixth of the Gospels being devoted to His Death and Resurrection—John, in recording this seeming Triumph of Unbelief, has given an account "from the very outset so arranged that *only that portion of this story is narrated which shows how the predic-*

tions of Jesus and of the Scriptures were in every particular fulfilled" (Weiss).

Part Fourth furnishes two subjects for study:

(1) Jesus Voluntarily Placing Himself in the Hands of His Enemies, the Jewish Rulers, and on Trial for His Life (chs. xviii. 1—xix. 16a),—the Theme of the *Twenty-Third Study*.

(2) Jesus in the Hands of His Executioners, Voluntarily Surrendering Himself, as the Lamb of God, the Passover Lamb, to Death and the Grave (ch. xix. 16b-42),—the Theme of the *Twenty-Fourth Study*.

In the *Conclusion* (chs. xx. 1—xxi. 25), Jesus the Incarnate Word, Who had been Crucified, Manifested Himself to His Disciples and Vindicated His Claim as the Risen Savior and Lord of all Believers, and gave His parting Impulse to their Faith and Life for the Future in carrying His Work to its Completion.

The successive Chapters furnish two subjects for consideration:

(1) The Manifold Appearances of Jesus after His Resurrection, furnishing abundant Testimony to its Reality, and Confirming the Christian Faith and Life (ch. xx. 1-31),—the Theme of the *Twenty-Fifth Study*.

(2) The Extraordinary Manifestation at the Sea of Tiberias, completely establishing His Identity and Messiahship, and giving the Disciples the Initial Impulse for their Future Work (ch. xxi. 1-25),—the Theme of the *Twenty-Sixth Study*.

TWENTY-THIRD STUDY.—JESUS IN THE HANDS OF HIS ENEMIES AND ON TRIAL FOR LIFE:—JOHN RELATES HOW JESUS VOLUNTARILY SURRENDERED HIMSELF TO THE JEWISH RULERS, LED BY THE BETRAYER AND HIS COHORT—AFTER SHOWING HIS POWER OVER THEM—IN ORDER TO "DRINK THE CUP OF HIS FATHER"; AND WAS TRIED, CONDEMNED THOUGH DECLARED INNOCENT, AND DELIVERED UP TO THE EXECUTIONERS TO BE CRUCIFIED.—Chs. xviii. 1—xix. 16 a.

I. Jesus, Betrayed by Judas while it was still Night, and Arrested and Bound by the Jewish Officials, after having demonstrated His Omnipotence.—Ch. xviii. 1-12.

Ch. xviii. 1. The Arrival of the Traitor in Gethsemane, with the Cohort and Jewish Officials

Trysting-Place

1. When Jesus had spoken these words, he went forth with his disciples over the brook [or, *ravine*; Gr. *winter-torrent*] Kidron [or, *of the Cedars*], where was a garden, into the which he entered, himself and his disciples.

2. Now Judas, also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. 3. Judas then, having received the band [or, *cohort*] of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

2. *Jesus Boldly Advanced to the Entrance of the Garden to Confront Them*

Whom Seek Ye? (1) *He met them with His Omniscient "I am", and the Might of Jehovah*

4. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, was standing with them.

(2) *Terror-Stricken at the Presence of Deity, they All Fell to the Earth*

6. When therefore he said unto them, I am *he*, they went backward, and fell to the ground.

7. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth.

Not One Lost

8. Jesus answered, I told you that I am *he*: if therefore ye seek me, let these go their way: 9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.

3. *"Simon Peter's" Attempt at Defense, and Jesus' Permit of Arrest*

10. Simon Peter therefore having a sword drew it, and struck the high priest's servant [Gr. *bond-servant*], and cut off his right ear. Now the servant's name was Malchus.

Why Rebuked

11. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12. So the band [Gr. *cohort*], and the chief captain [or, *military tribune*, Gr. *Chiliarch*], and the officers of the Jews, seized Jesus and bound him.

II. The Officials with the Cohort Led Jesus to the Sanhedrin for Ecclesiastical Trial,—related in part as a background for the malignant Unreason of the Jewish Rulers, and Simon Peter's cowardly Abandonment.—Ch. xviii. 13-27.

1. *Jesus Led First to Annas, Ex-High-Priest, and Peter's First Denial*

Before Annas

(1) *In the High-Priest's Court, before Annas the Controlling Spirit of the Jews*

13. And led him to Annas first; for he was father in law to Caiaphas, which was high priest that year.

14. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

(2) *Simon Peter's Admission to the Court, and his Denial of Discipleship*

Simon Brought in

15. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; 16 but Peter was standing at the door without.

So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

First Denial

17. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not.

(3) *Simon Peter, apparently Indifferent, mingled with the Crowd*

With the "Crowd"

18. Now the servants [Gr. *bond-servants*] and the officers were standing there, having made a fire of coals [Gr. *a fire of charcoal*]; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

2. *Jesus, Informally Examined in the House of Annas, Smitten by an Officer*

(1) *Annas questioned Him to Find Grounds for Charges; Jesus Replied*

19. The high priest therefore asked Jesus of his disciples, and of his teaching.

Teachings in Public

20. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues [Gr. *synagogue*], and in the temple, where all the Jews come together; and in secret spake I nothing. 21. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said.

(2) *The Outrage by one of the Court Officials Resented as Unreasonable*

22. And when he had said this, one of the officers standing by struck Jesus with his hand [or, *with a rod*], saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

3. *Annas Sent Jesus to Caiaphas for Formal Trial; Peter's further Denials*

24. Annas therefore sent him bound unto Caiaphas the high priest.

[In the Trial before Caiaphas and the Sanhedrin—related by Matthew (xxvi. 57—xxvii. 1), Mark (xiv. 53—xv. 1), and Luke (xxii. 54-71)—Jesus was Officially Condemned to Death.]

Second Denial 25. Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not.

Third Denial 26. One of the servants [Gr. *bond-servants*] of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did I not see thee in the garden with him? 27. Peter therefore denied again: and straightway the cock crew.

III. *Jesus Sent to Pilate before Whom His Formal Civil Trial was Held,—exhibiting Roman Justice in Pilate's Strenuous Vindication of the Innocence of Jesus, and Jewish Official Malignity in forcing Pilate by Threats to Sentence Him to the Cross.—Chs. xviii. 28—xix. 16 a.*

1. *Pilate's Successive but Unavailing Efforts to Save Jesus*

Before Pilate (1) *First Effort: Pilate, Inquiring into the Facts, Found Him Innocent*
28. They lead Jesus therefore from Caiaphas into the palace [Gr. *Praetorium*]: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover.

Pilate demanded Charges, which the Jews Refused, but Clamored for Crucifixion
29. Pilate therefore went out unto them, and saith, What accusation bring ye against this man?

No Charges 30. They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee.

31. Pilate therefore said unto them, Take him yourselves, and judge him according to your law.

Jewish Purpose The Jews said unto him, It is not lawful for us to put any man to death: 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

Pilate Discussed Apart with Jesus the Unfounded Charge of Political Treason

Pilate's Challenge 33. Pilate therefore entered again into the palace [Gr. *Praetorium*], and called Jesus, and said unto him, Art thou the King of the Jews? 34. Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?

Jesus, Apart with Pilate, Explained the Nature of His Spiritual Kingdom

Not of this World 36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants [or, *officers*, as in ver. 3, 12, 18, 22] fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king then?

But of the Truth Jesus answered, Thou sayest that I am a king [or, *Thou sayest it because I am a king*]. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth?

(2) *Second Effort: to Release Jesus, as not Guilty of any Political Crime*

Pilate's Proposed Release, by an Annual Custom, but a Robber Preferred

Decreed Guiltless And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. 39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40. They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

(3) *Third Effort: by Scourging to Rouse the People to Save Him*

Ch. xix. Scourging and Mocking 1. Then Pilate therefore took Jesus, and scourged him. 2. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; 3 and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands [or, *with rods*].

[At this juncture came the Message from Pilate's Wife (Matt. xxvii. 19).]

4. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him.
- Behold the Man* 5. Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man!
6. When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves and crucify him: for I find no crime in him.
- No Crime* (4) *Fourth Effort: to Release Him as "Son of God",—from Superstitious Dread*
7. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.
- Jesus Silent* 8. When Pilate therefore heard this saying, he was the more afraid; 9 and he entered into the palace [Gr. *Praetorium*] again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
10. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power [or, *authority*] to release thee, and have power [or, *authority*] to crucify thee?
- His Challenge* 11. Jesus answered him, Thou wouldest have no power [or, *authority*] against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin.
2. *Pilate, under Threat, Condemned Jesus, Thrice Declared Innocent, to be Crucified*
- (1) *Threat of Appeal to Rome broke Pilate's Purpose, and made an Unjust Judge*
- Pilate Baffled* 12. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar [or, *opposeth Caesar*].
13. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha.
- (2) *Overborne by mad Hate that led the Sanhedrin, against all Evidence, to Repudiate Jesus as the Messiah, Pilate Delivered Him to be Crucified*
14. Now it was the Preparation of the passover: it was about the sixth hour.
- And he saith unto the Jews, Behold, your King!
- Formal Rejection* 15. They therefore cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.
16. Then therefore he delivered him unto them to be crucified.

Exposition of the Scripture

The Theme of the Twenty-Third Study—

Jesus in the Hands of His Enemies and on Trial for Life:—John relates how Jesus Voluntarily Surrendered Himself to the Jewish Rulers in order to "drink the Cup of His Father"; and was Tried, Condemned though declared Innocent, and Delivered up to the Executioners to be Crucified.—Chs. xviii. 1—xix. 16 a.

Three Special Topics present themselves:

(1) Jesus Betrayed by Judas, and Arrested and Bound by the Jewish Officials (ch. xviii. 1-12);

(2) Jesus before the Sanhedrin for Ecclesiastical Trial,—showing the Madness of the Jewish Rulers and Simon Peter's Cowardly Abandonment (ch. xviii. 13-27);

(3) Jesus before Pilate for Civil Trial,—illustrating Roman Justice and Jewish Maliginity (chs. xviii. 28—xix. 16 a).

Explanatory Notes and Suggestions

Golden Text.—John xviii. 36, 37.

Time.—Towards morning on the night of the supper.

Place.—In the garden of Gethsemane; immediately after the Agony, and under the protecting shadows of the olive trees. For the Agony—omitted by John—see Matt. xxvi. 30, 36-46; Mark xiv. 26, 32-42; Luke xxii. 39-46.

The murderous purpose of the Sanhedrin was now about to be carried out.

This record of the Trials of Jesus is suited to bring out the Jewish malignity and baseness; the weakness and cowardly disloyalty of Simon Peter; and the absolute innocence of Jesus from every point of view, as estimated in the light of Roman justice.

One striking feature of this Scripture is the evidence, at every turn, of the Divine Power and Authority of Jesus; so that His submission is never forced (See x. 13-18).

I. John Relates how Jesus, after reaching Gethsemane, was Betrayed by Judas late on that Night of the Supper, and Arrested and Bound by the Jewish Officials, after having demonstrated His Omnipotence and then Voluntarily Yielded Himself up to Them.—Ch. xviii. 1-12.

Exposition of the Scripture

1. Judas, the Betrayer, with the Roman Cohort and Jewish Officials, came late at Night, prepared for Hiding and Resistance, and found Jesus in the well-known Place of Resort.—Ch. xviii. 1-3.

2. Jesus, Conscious of His Messianic Authority, boldly Confronted them at the Entrance, Announcing and Showing Himself to be the "I Am", "Jehovah".—Ch. xviii. 4-9.

(1) He met them with His Omniscient "I am" and His Consciousness of Omnipotence (ch. xviii. 4, 5).

(2) Terror-stricken and Conscience-smitten, They all fell to the Earth at the Presence of Deity,—thereby showing that They were in Jesus' Power, although He Voluntarily Yielded Himself (ch. xviii. 6-9).

3. John relates Simon Peter's rash Attempt at Military Defense and Jesus' all-sufficient Reason for forbidding it, followed by Jesus' Arrest by the Jewish Officials.—Ch. xviii. 10-12.

II. The Officials with the Cohort led Jesus to the Sanhedrin for Ecclesiastical Trial,—here related in part as a background for the Malignant Unreason of the Jewish Rulers, and Simon Peter's Cowardly Abandonment of His Lord.—Ch. xviii. 13-27.

1. Jesus was led first to Annas, Ex-High-Priest, for Informal Examination—during which Peter made his Denials.—Ch. xviii. 13-18.

The Examination opened before Annas, the Master Spirit of the Sanhedrin; where Simon Peter (admitted to the Court through John) made his first Denial of Discipleship, and played the role of Indifference.

2. Annas, in seeking Grounds for Charges, Informally Examined Jesus regarding His Disciples and His Teachings; against which Jesus Protested, as His work had all been Public; for which He was insulted and struck by a Court Official.—Ch. xviii. 19-23.

Explanatory Notes and Suggestions

The arrest was made on the edge of the garden, Jesus coming forward to meet them.

Verse 3.—"With lanterns and torches and weapons". As there was bright moonlight they thought Jesus would try to hide Himself in the garden, and resist.

The significant thing for John is that Jesus, exactly as He had said in xiv. 31, and although He knew what the purpose was, voluntarily came forth to meet those commissioned to arrest Him.

Verse 4.—"Jesus therefore, knowing", etc. To His omniscience His entire future was present, and He was acting in view of it.

The air of Omnipotence meant to them "that the great Worker of miracles intended to free Himself from them".

Verse 8.—"Let these go", etc. By this request Jesus saved His disciples.

Simon Peter's rash attempt at defense gave occasion for a miracle (see Luke xii. 50) that showed the Omnipotence and independence of Jesus, and also for a statement of His mission as the Messiah.

The preliminary Examination before Annas, Ex-High-Priest, is recorded by John only (xviii. 13-24). The formal Ecclesiastical Trial before Caiaphas is recorded in the Synoptic Gospels, but implied in John (xviii. 24).

Verse 18.—"Led Him to Annas". Annas was still recognized as the controlling mind of the Jewish hierarchy, the head of a powerful family.

Verse 19.—"The High-Priest therefore asked Jesus", etc. The reply of Jesus was a protest that implied His understanding of the sinister purpose of the questions.

Verse 22.—"One of the officers standing by struck Jesus", etc. Against this outrage Jesus indignantly protested; furnishing an interpretation of Matt. v. 35-42.

Exposition of the Scripture

3. Annas then sent Jesus to Caiaphas, the High Priest—whose Court was doubtless close by—for His Formal Ecclesiastical Trial—which John omits as the other Evangelists give a Detailed History of it.—Ch. xviii. 24-27.

It was about this time that Peter made the Second and Third Denials,—as the other Evangelists relate (Matt. xxvi. 69-75; Mark xiv. 66-72; Luke xxii. 54-66), with lying and profanity.

III. Jesus was sent by Caiaphas to Pilate, the Roman Governor, who had the power of Life and Death; before whom His Formal Civil Trial was Held,—Exhibiting Roman Justice in Pilate's Strenuous Vindication of Jesus' Innocence, and Jewish Official Malignity in the Forcing of Pilate, by threats of Appeal to Rome, to Sentence the Vindicated Jesus to the Cross.—Chs. xviii. 28—xix. 16 a.

1. John relates Pilate's Successive and Strenuous but unavailing Efforts—under a sense of Roman Justice—to save Jesus from His Enemies,—resulting, however, in complete Vindication of the Innocence of Jesus, thrice Declared Publicly by the Roman.—Chs. xviii. 28—xix. 11.

[This protracted and resourceful struggle of Pilate will best be studied in connection with the Scripture as printed in this issue. It seems to have been a sincere and persistent effort to save Jesus from His fate, every phase of which effort served to bring out more clearly the malignity and infamy of the Jewish murderers.]

As the Sanctimonious Jews, with over-scrupulous consciences though with murderous hearts, would not enter the Governor's Palace, for fear of Defilement that would prevent them from keeping the Passover, the Trial was held in the Court outside (ch. xviii. 28).

(1) In his First Effort, Pilate Inquired into the Facts, and found that the Jewish Rulers were unwilling to formulate Charges against Jesus, but were seeking to get Roman Authority to Crucify Him; which He declined to give (ch. xviii. 29-38 a).

After the public conference with the Jews, Pilate discussed with Jesus apart the charge of Political Treason, as "the King of the Jews", which Jesus showed to be unfounded (xviii. 33-38).

Explanatory Notes and Suggestions

After the formal Ecclesiastical Trial Caiaphas sent Jesus to Pilate for a Civil Trial,—the purpose of the Sanhedrin being to extort from Pilate a sentence that Jesus should be Crucified—the Council not having authority for this punishment.

Verse 25.—"Now Simon Peter was standing", etc. Simon Peter's mingling with the crowd in the Court gave occasion for his second and third denials, for which his pretended indifference prepared the way.

Pilate had brought the Jews under the common law of the Provinces; so that the Sanhedrin was obliged to obtain from him as governor "the confirmation and execution of the sentence which they had just pronounced" in the trial before Caiaphas.

The account of Pilate's government by Josephus (Antiq. xviii. 2-4) shows that Pilate's character has perhaps been unduly blackened. He was a cold philosophical skeptic and a heathen; but his conduct in handling the Trial of Jesus places the character of the Jewish Rulers by contrast in a very unenviable light.

The Trial by the Leaders of the People before Pilate was held in the open space in front of the barracks of the castle in which Pilate had his residence during his stay in Jerusalem. Like that before Caiaphas, it was at so early an hour that the friends of Jesus among the masses of the People were not present. It was a part of the scheme of the Jewish Rulers that Jesus should be rushed to the Cross before they knew what was being done.

Verse 29.—"What accusation bring ye against this man?" The Jews attempted to force Pilate to condemn Jesus to death, on their demand, without any definite charges and without examination; which he refused to do and called upon them to present definite charges. Pilate skilfully assumed that it was a mere matter of their own law which he sought to turn over to them for trial.

Verse 33.—"Art thou the King of the Jews?" As the Jewish Rulers sought to

Exposition of the Scripture

[It was about this time that the warning Message from his Wife added a powerful impulse to Pilate's Purpose to Save Jesus (see Matt. xxviii. 19); and that Jesus was sent for Trial before Herod to whose jurisdiction He as a Galilean belonged (see Luke xxiii. 6-12).]

(2) Pilate next sought to Release Jesus, by taking advantage of an annual custom, Declaring that He was Innocent of any Political Crime; but the Jews baffled him by choosing a Robber and clamoring for Jesus' Crucifixion (ch. xviii. 38-40).

Pilate also failed in this new effort to save Jesus.

(3) Pilate Scourged Jesus, and allowed the Soldiers to Maltreat Him, and then went out with Him and invited the Jews to look upon the Bleeding and helpless "Man"—again declaring Him Innocent and self-evidently not a Political Conspirator,—seeking to save Him by rousing the Sympathy of the People and inducing them to Rescue Him, but in vain (ch. xix. 1-6).

(4) On the Charge of the Jews that Jesus had claimed to be the "Son of God", Pilate, influenced by superstitious fears, again conferred apart with Jesus, and subsequently sought His Release with Increased Zeal (ch. xix. 7-11).

2. John relates how Pilate was finally Baffled in his Efforts to Save Jesus, by the wily and unscrupulous Jewish Rulers, who threatened to Report him to Rome as Disloyal to Caesar; to escape which he was Forced to grant them their Demand and Sentence Jesus—thrice judicially declared Innocent by the Governor himself—to be Crucified, and to Deliver Him up to Death.—Ch. xix. 12-16a.

(1) Paralyzed by this veiled and subtle Threat to Report him to the Emperor as Disloyal—which Charge his evil reputation and the reputation of Tiberius for suspicion would have made it difficult for him to meet, as was subsequently shown—Pilate's sense of Roman Justice gave way and, abandoning his Purpose to Save Jesus, he sat down upon the Judgment-Seat to

Explanatory Notes and Suggestions

insinuate that the case of Jesus was one of political disloyalty, Pilate carefully examined Jesus apart regarding His claims, and decided that they did not bring Him into opposition to Roman rule.

Verse 39.—"But ye have a custom", etc. He sought to take advantage of this custom. According to Mark (xv. 8) His accusers at this point rushed forward with loud cries and demanded the liberation of a prisoner. This gave Pilate his occasion; but he was again baffled by the Jewish perverseness.

Again Pilate's effort failed.

Verse 5.—"Behold, the man". These words, when taken in their connection, have nothing in them of the "dignity of the manhood" of Jesus, of which the sermons undertake to tell. It was an appeal to humanity; of which there was none in the Jewish mob at that early hour.

Verse 7.—"The Son of God". The Religious Charge appealed to Pilate with peculiar force. Is it possible that once more, as of old, a *son of the Gods* has appeared among men? He conferred again with Jesus; Who now took the position of Judge of His judge (verse 1).

Verse 12.—"If thou release this man, thou art not Caesar's friend". Pilate, the unjust man, failed at last in representing Roman justice. The Jews knew his weakness, and as a last expedient resorted to personal intimidation.

There were reasons for the increasing insistence and vehemence of the Jewish Authorities who were pushing the Trial of Jesus: John declares that a new impulse had been given to Pilate's purpose to save Jesus (verse 12); as the day advanced the people were gathering among whom were the friends of Jesus, and a sudden outbreak might rescue Him.

Verse 13.—"When Pilate therefore heard these words", etc. Selfish fear overpowered humanity and superstition. Pilate yielded at last; sat down on the judgment-seat a second time; presented the King of the Jews once more to them, and when

Exposition of the Scripture

Obey the Commands of his Masters (ch. xix. 12-13).

(2) Overborne by the mad Hate that had led the Sanhedrin—in the face of all the evidence from Jesus' Words and Works—to repudiate their Messiah, Pilate Sentenced Jesus to Death, and Delivered Him up to the doubly Apostate Jews to be Crucified (ch. xix. 14-16a).

The so-called Trials, which had been throughout Travesties of Justice, ended with Jesus in the hands of His Executioners. Outwardly it seemed only a Triumph of Evil; but in God's Purpose the Death and Departure were to be (as foretold in Chapter xiv.) the Way to the Glory of God in laying the foundations of Redemption in the Sacrificial Atonement by the Lamb of God,—recorded in the remainder of Chapter xix. (16b-42).

Explanatory Notes and Suggestions

they cried, "Away with Him! Crucify Him!" pronounced sentence on Him and delivered Him to them to be crucified.

Verse 15.—"Shall I crucify your King?" The climax of hate and apostasy is here reached. The Jewish accusers in the name of the Sanhedrin here renounced "their dearest hope—that of the Messiah; they declared themselves *vassals of Caesar*". Already, when Pilate had "washed his hands before the multitude saying I am innocent of the blood of this righteous man", "all the people had answered and said, His blood be upon us and our children" (Matt. vii. 24, 25).

The Jewish Leaders then and there assumed responsibility for the murder of Jesus; and from that day on, through the destruction of Jerusalem and its Temple system and through all the generations, His blood has rested upon them and their children.

TWENTY-FOURTH STUDY.—THE INCARNATE WORD, THE LAMB OF GOD, IN THE HANDS OF HIS EXECUTIONERS:—JESUS VOLUNTARILY YIELDED HIMSELF TO THE WILL OF HIS ENEMIES IN THEIR LAST AND WORST EXHIBITION OF MALIGNITY; THEREBY FINISHING HIS SACRIFICIAL WORK FOR THE REDEMPTION OF THE WORLD, AND FULFILLING PROPHECY IN HIS CRUCIFIXION, DEATH AND BURIAL.—Ch. xix. 16 b-42

1. Jesus, iniquitously Sentenced, though Possessed of all Power Yielded to His Executioners, and Went forth Bearing His Own Cross, and was Crucified as the Messiah,—Fulfilling Specific Messianic Predictions.—Ch. xix. 16b-27.

John merely Touching upon the Crucifixion, Dwells on Important Incidents

1. The Jews took Jesus, Bearing His own Cross, to Golgotha and Crucified Him
Ch. xix.

They took Jesus therefore: 17 and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: 18 where they crucified him, and with him two others, on either side one, and Jesus in the midst.

2. By Pilate's Decree, He was Crucified as Messiah, "the King of the Jews"

19. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.

*Title for
the World*

20. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city [or, *the place of the city where Jesus was crucified was nigh at hand*]: and it was written in Hebrew, and in Latin, and in Greek.

*Roman
Decree*

21. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am the King of the Jews. 22. Pilate answered, What I have written I have written.

3. The Soldiers, in Parting His Raiment, fulfilled Messianic Prophecy

*Casting
Lots*

23. The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat [or, *tunic*]: now the coat was without seam, woven from the top throughout. 24. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be:

That the scripture might be fulfilled, which saith,
They parted my garments among them,
And upon my vesture did they cast lots.
These things therefore the soldiers did.

4. *Jesus Entrusted His Mother to John, His own Brothers not yet Believing*

25. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

**Mother
and Son**

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

II. Jesus, though possessed of Omniscience and Life, Voluntarily Yielded to the Power of Death, thereby taking His Place as the Passover Lamb, the great Old Testament Type of the Messiah.—Ch. xix. 28-37.

1. *The Incarnate Word, Conscious of His Finished Work, Yielded up His Spirit*

**Voluntary
Death**

28. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of vinegar upon hyssop and brought it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

2. *The Jews, sticklers for Law, Proved beyond Dispute the Reality of His Death, in Seeking to Hurry Him to Disgraceful Burial*

**Pilate's
Permit**

31. The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away

**"The Lamb
of God"**

32. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

3. *John, an Eye-Witness, adds his Testimony to Jesus' Death as the Pascal Lamb*

**Attest
to Fact**

35. And he that hath seen hath borne witness. and his witness is true: and he knoweth that he saith true, that ye also may believe.

36. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken [or, crushed]. 37. And again another scripture saith, They shall look on him whom they pierced.

III. Jesus, though He "could not be holden of death", Voluntarily Suffered Himself to be Laid in the Tomb by Faithful Followers of High Rank, until the Third Day.—Ch. xix. 38-42.

1. *The Testimony of Joseph and Pilate's Permit Proved Death Actual*

**Faith
Confirmed**

38. And after these things Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body.

2. *The Aid of Nicodemus in the Provisional Embalming Proved Death Real*

**An Open
Disciple**

39. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture [some ancient authorities read roll] of myrrh and aloes, about a hundred pound weight. 40. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

3. *The Passover at hand Compelled the Burial in a most Accessible Place*

**In the
Garden**

41. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. 42. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

Exposition of the Scripture

The Theme of the Twenty-Fourth Study—

The Incarnate Word, the Lamb of God, in the Hands of His Executioners:—Jesus Voluntarily Yielded Himself to the Will of His Enemies in their last and worst Exhibition of Malignity; thereby Finishing His Sacrificial Work for the Redemption of the

Explanatory Notes and Suggestions

Golden Text.—John xix. 19-22.

Time.—From midday to evening of Friday, April 7, 30 A. D.

The Crucifixion of Jesus is, in John's view, the way of the Incarnate Word to Glory. This thought runs through all his Gospel: see the testimony of John the Baptist to the Lamb of God (ch. i.); the lift-

Exposition of the Scripture

World, and Fulfilling Prophecy in His Crucifixion, Death and Burial—Ch. xix. 16b-42.

The Threefold Voluntary Surrender of Jesus marks the Points for Study:

(1) Jesus, unjustly Sentenced, Yielded Himself to His Executioners, Went Out to Golgotha, and was Crucified (ch. xix. 16b-27);

(2) He Yielded Himself to the Power of Death, thereby as the Messiah taking the Place of the Passover Lamb (ch. xix. 28-37);

(3) He Submitted to the Power of Sheol, and was Laid in the Grave for Three Days (ch. xix. 38-42).

Explanatory Notes and Suggestions

ing up of the Son of Man (ch. iii.); and Jesus' constant presentation of Himself.

In his selections from the Words uttered by Jesus from the Cross, John kept constantly in view the Crucifixion as the Completion of the Work of Redemption, and the way by which Jesus is to return to His Original Glory which He had with the Father.

John also constantly emphasizes the fact that—as Jesus Himself had so often said—His entire course was purely *Voluntary*.

1. Jesus, iniquitously Sentenced, though possessed of All Power Yielded to His Executioners, and Went forth Bearing His Own Cross, and was Crucified as the Messiah at Golgotha,—Fulfilling Specific Messianic Predictions.—Ch. xix. 16 b-27.

The Story of the Crucifixion had been so fully told in the Three Gospels long in the hands of the Christians, that John—following his usual plan—merely touches upon it, devoting himself to important incidents bearing upon Jesus' Messianic Work.

"John does not desire to present a complete picture of the crucifixion of Jesus. He brings out some circumstances omitted by his predecessors, and at the same time completes and gives precision to their narratives" (*Godet*).

1. Immediately after Pilate had Sentenced Jesus, the Jews took Him out to Golgotha, Bearing His Own Cross, and there Crucified Him between Two Malefactors.—Ch. xix. 16b-18.

Verse 18.—"And with him two others", etc. The characteristic feature is the fulfilment of Isaiah liii. 12, "numbered with the transgressors". Incidents in the other Gospels fulfil other parts of Prophecy.

2. By Pilate's Inscription and Decree, Jesus was Crucified as the Messiah, "the King of the Jews", in spite of the Official Protest of the Sanhedrin.—Ch. xix. 19-22.

Pilate wrote his Superscription as the Representative of the Roman World-Empire. It appealed to the Three Races constituting the world, Jew, Greek and Roman, standing of the Biblical Book, as does See "Why Four Gospels?"

(1) Pilate's Title, "Jesus of Nazareth, the King of the Jews"—written in the three World-Languages so that it might be read by all men—was read by the Jews who had come up to the Passover from All Lands (ch. xix. 19, 20).

Verse 19.—"Jesus of Nazareth", etc. "Jesus, therefore, at the lowest point of His humiliation, was proclaimed Messiah-King in the world languages" (*Godet*).

(2) When the Sanhedrin, mortally offended by the Title, Officially Proposed a Change that should make it only a "Claim" of Jesus, Pilate inexorably Decreed that it should remain as Written, a Statement of Eternal Fact (ch. xix. 21, 22).

The Title at the same time proclaimed that the Crucifixion was, not only for the salvation of the whole race of mankind, but that it also availed for the whole man, satisfying his intellect (represented by the Greek), his affections (by the Jew), his will (by the Roman).

3. The Soldiers in Parting the Raiment of Jesus among themselves again Fulfilled a Messianic Prediction.—Ch. xix. 23, 24.

Verse 23.—"The soldiers therefore", etc. The Roman Soldiers thereby fulfilled Psalm xxii. 18.

Exposition of the Scripture

4. In His last hours, Jesus, beholding from the Cross John and the little Group of faithful Women, entrusted His Mother who was among them, to the Beloved Disciple, since His own Brothers were not yet Believers.—Ch. xix. 25-27.

II. *Jesus, though Possessed of Omniscience and the Power of Life, Voluntarily Yielded Himself to the Power of Death, thereby taking His Place as the Passover Lamb, the Great Old Testament Type of the Messiah, and Dying for the Life of the World.*—Ch. xix. 28-37.

1. Jesus Himself, the Incarnate Word, Knowing all things and Conscious that His Work was Finished, Gave up His Spirit, having commended it to His Father (Luke xxiii. 46).—Ch. xix. 28-37.

2. The Jews, carrying out their Program as sticklers for the Law, by their Appeal to Pilate to Remove the Bodies before the Sabbath, were the occasion of Proving beyond possibility of doubt the Reality of the Death of Jesus.—Ch. xix. 31-34.

(1) The Jewish Rulers, in order to keep piously that High Sabbath, and to complete their Murder and Disgrace of Jesus, petitioned Pilate that the Legs of the crucified "might be Broken" and the bodies at once taken away and devoted to the fate of Criminals,—(from which the intervention of Joseph saved Jesus) (ch. xix. 31).

(2) The Soldiers sent for this purpose, finding Jesus already dead, did not Break His Legs, but made doubly Sure of His Death by the Spear-thrust that released the Decomposed Blood from the Heart-Sack (ch. xix. 32-34).

3. The Evangelist, who as an Eye-Witness had just testified to this Scene, adds His solemn Attest to the Fact of the Death of Jesus as the Paschal Lamb, and as fulfilling Prophecy in this Special Feature.—Ch. xix. 35-37.

III. *Jesus, although He "could not be holden of death". Voluntarily Suffered Himself, when Forsaken by His Disciples, to be Laid in the Tomb by Faithful Followers among the Jewish Aristocracy, until the Third Day,—Fulfilling Prophecy.*—Ch. xix. 38-42.

1. Joseph of Arimathea—transformed by the Scenes of the Cross from a Secret Disciple to an Open Confessor—Begged the Body of Jesus for Burial; which when Pilate, astonished that He should be so

Explanatory Notes and Suggestions

Verse 25.—"But there were standing by the cross", etc. In contrast with the four gambling Soldiers, Jesus beheld the four faithful Women; and seeing the beloved Disciple supporting His mother in her anguish, in a last act of filial love made them Mother and Son.

Verse 28.—"After this Jesus knowing", etc. "Accomplished" here and "finished" (verse 30) are the same Greek word. "All that had been prefigured and predicted in type and prophecy"; the central essential elements in Redemption.

Verse 31.—"The Jews therefore, . . . asked of Pilate that their legs might be broken", etc. The overscrupulous Posity and inveterate Hate of the Rulers now led them to forge another link in the chain of proofs of Jesus' Resurrection. One link—not to be broken—was furnished by their petition to Pilate for the Roman Guard and the Sealed Tomb.

Verses 33, 34.—"But when they came to Jesus", etc. As He was already dead the soldiers did not break Jesus' legs (fulfilling type, Ex. xii. 46); but added the spear-thrust (fulfilling prophecy, Zech. xii. 10).

The "blood and water" show—so some physicians affirm—that Jesus died literally of a "broken heart". See paper, by Dr. Mason, in June, 1908, on "The Death of Christ from a Physician's Standpoint". The facts seem to Justify it.

Verse 35.—"And he that hath seen", etc. This compound and reiterated attestation of John—who witnessed the whole transaction—to the fact, the reality of the fact, and the truth of the testimony, and his connection of it with Prophecy would seem to indicate some extraordinary significance.

"Joseph" of Arimathea and Nicodemus, men of the highest class and outside the immediate Body of Disciples, were providentially raised up for the occasion.

Exposition of the Scripture

soon Dead, had Granted after Examination, Joseph (an approved Witness to the Actual Death) Took it away,—saving it from the disgrace of a Malefactor's Burial.—Ch. xix. 38.

2. Nicodemus, the Sanhedrist, who had once come to Jesus by Night, now Openly Identified himself with the Cause of Jesus by bringing the great amount of Spices necessary to preserve the Body and the Tomb from Corruption until the Embalming could be done.—Ch. xix. 39, 40.

3. The Nearness of the Sabbath and the Feast compelled Joseph to deposit the Body in his own New Tomb in the Garden, a place most Accessible to the Witnesses who were to behold and testify to the Rising of Jesus from the Dead.—Ch. xix. 4-42.

The Crucifixion, Death and Burial having now been completed, everything was waiting for the Morning of the Third Day on which, according to Jesus' Prediction, the Sign of the Prophet Jonah was to be fulfilled. For this stupendous fact they seem to have been wholly unprepared, since "as yet they knew not the Scripture that He must rise again from the dead".

Explanatory Notes and Suggestions

Verse 38.—"Secretly", etc. His testimony is unimpeachable; and he did what the Eleven could not have done, in saving Jesus from His enemies.

Saved from being Embalmed, the Body of Jesus bore no marks save those whereby "He was wounded for our transgression".

Verse 39.—"And there came also Nicodemus", etc. Jesus had been anointed for His burial by Mary at Bethany out of her comparative poverty (xii. 7); this member of the Sanhedrin, now an open Disciple, devoted his riches to honoring the dead.

Verse 41.—"Now in the place", etc. It was Joseph that took charge of the burial of Jesus, placing the body in his own new tomb; thereby fulfilling Isaiah liii. 9. As it was close by the place of the Cross, it was possible to lay the body away before the Sabbath.

"The experience of the soldier who went to break the victims' legs, the demand of Pilate for a confirmation of the report of death, the interference of friends to save the body from disgraceful burial—all these details have the stamp of facts. The hour of their happening was to all the disciples dark and desperate. They had lost their Master!" (*Riggs*).

Conclusion:

The Incarnate Word, Crucified and Risen from the Dead, Manifested Himself to His Disciples in such a Way as to Vindicate His Reality and Messianic Authority, and give an Impulse for their Future Work.

(1) By many and varied Appearances after His Resurrection, the Risen Savior dispelled all Doubt regarding His Reality and Identity and the Fact of this greatest of Miracles (ch. xx. 1-31).

(2) By His last Great Sign, by the Sea of Tiberias. He took Command as Lord of the Lapsed Group containing the Leaders, Transformed them, and gave the Initial Impulse for their Work for the World.—Ch. xxi. 1-31.

Chapters xx. 1—xxi. 25.

TWENTY-FIFTH STUDY.—JOHN'S SUMMARY OF THE GENERAL WITNESS TO THE RESURRECTION OF JESUS, TO CONFIRM FAITH:—JOHN SETS FORTH JESUS AS THE MESSIAH, TRIUMPHANT OVER DEATH IN HIS RESURRECTION ON THE THIRD DAY; AND HE CITES AMPLE TESTIMONY TO THIS ALL-IMPORTANT FACT—ESPECIALLY THAT IN WHICH THE DISCIPLES JOINED AS A BODY—SO THAT EVERY ONE MIGHT BE ASSURED THAT THE RISEN JESUS IS THE REAL JESUS WHO DIED, AND THE MESSIAH SENT BY THE FATHER.—Ch. xx. 1-31.

I. A Group of Witnesses, made up of those most closely Associated with Jesus, Testified to the Empty Tomb which they Saw.—Ch. xx. 1-10.

1. Mary Magdalene early Found the Sealed Stone Rolled Away

Ch. xx. 1. Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.
The First Witness 2. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

2. Peter and John Found that the Grave-Cloths Proved that He had Risen

(1) Their observation of the Position of the Grave-Cloths showed it

The Two Leaders 3. Peter therefore went forth, and the other disciple, and they went toward the tomb. 4. And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

The Coiled Napkin 6. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

(2) John was brought by it to immediate Faith in Jesus Risen

John's Witness 8. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. 9. For as yet they knew not the scripture, that he must rise again from the dead.

10. So the disciples went away again unto their own home.

II. The First Appearance after His Resurrection, to Mary Magdalene, Who Bore His Message to the Disciples.—Ch. xx. 11-18.

1. To Mary, Returned and Weeping, Two Angels Appeared and Accosted Her

Two Angels 11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepst thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

2. Jesus Himself first Surprised Her, and then Revealed Himself

(1) To Mary Weeping Jesus Revealed Himself

14. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. 15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou?

She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

Mary's Recognition 16. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master [or, Teacher].

(2) Assuring Her that He had not yet Ascended He gave Her a Message

The Caution 17. Jesus saith to her, Touch me not [or, Take not hold on me]; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

Message 18. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

III. The First Appearance to the Disciples in the Upper Chamber, on the Evening of the Third Day, giving then their Mission,—Thomas Absent and Skeptical.—Ch. xx. 19-25.

1. On the Evening of the Resurrection Day, Jesus appeared to Ten Disciples

The Doors Shut 19. When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. 20. And when he had said this, he shewed unto them his hands and his side.

The Sending The disciples therefore were glad, when they saw the Lord. 21. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.

2. He Commissions the Apostles as Helpers in the Father's Work of Redemption

The Gift 22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost [or, Holy Spirit]: 23 whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

3. *Thomas, on his Return, lays down Conditions of Faith in Jesus Risen*

Evidence of Senses 24. But Thomas, one of the twelve, called Didymus [or, *Twin*], was not with them when Jesus came. 25. The other disciples therefore said unto him, We have seen the Lord.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

IV. *The Second Appearance to the Disciples in the Upper Chamber, on the next Sunday, with Thomas Present,—Testing the Reality and Bodily Identity of Jesus.—Ch. xx. 26-29.*1. *Appearing again Miraculously, Jesus Challenged Thomas to Apply his Test*

Through Shut Doors 26. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you.

The Challenge 27. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing.

2. *Thomas Accepted the Evidence and joyfully Confessed Faith*

Confession 28. Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Because thou hast seen me, thou hast believed [or, *hast thou believed?*]: blessed are they that have not seen, and yet have believed.

V. *John's Statement of the Purpose for which he Wrote his Gospel.—Ch. xx, 30, 31.*

Faith and Life 30. Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

Exposition of the Scripture

John devotes his Conclusion (chs. xx.-xxi.) to the Resurrection. Of the 56 verses of these chapters not more than 3 or 4 are found in the other Gospels, 52 or more being peculiar to John.

Chapter xx. is devoted to the General Witness of the Resurrection, the Theme of the *Twenty-Fifth Study*; Chapter xxi. is given to the Great Post-Resurrection Sign and the Outlining of the Future of the Church, the Theme of the *Twenty-Sixth Study*.

The Theme of the Twenty-Fifth Study—

John's Summary of Witness to the Resurrection of Jesus, to Confirm Faith:—John sets forth Jesus as the Messiah, Triumphant over Death in His Resurrection on the Third Day; and he cites ample Testimony to this all-important Fact—especially that in which the Disciples joined as a Body—so that Every One might be Assured that the Risen Jesus is the Real Jesus Who Died, and the Messiah Sent by the Father. —Ch. xx. 1-31.

Explanatory Notes and Suggestions

Golden Text.—John xx. 30, 31.

Time.—Probably during the first half of the interval between the Rising and Pentecost.

Place.—In Gethsemane, in Jerusalem in the Upper Chamber, and in Galilee by the Sea of Tiberias (the old Gennesaret or Galilee).

Each of the Evangelists, in his account of the Resurrection of Jesus, *selects and arranges the facts that he records in accordance with the object in writing his Gospel*. In Westcott's "Introduction to the Study of the Gospels" will be found a brief statement of the characteristics of the Resurrection narratives.

"St. John traces its effects [i. e., of the Resurrection], not on a church, nor on an active ministry, nor on mankind at large, but on *individuals*. The picture which he draws can be completed by traits taken from the other Evangelists; and if this be done, there is probably nothing else in the Gospels which gives the same impression of simplicity and comprehension, of independence and harmony, of perfect truthfulness and absolute wisdom" (*Westcott*).

Exposition of the Scripture

There is the Testimony of Four Groups of Witnesses in Chapter xx., and of One Group in Chapter xxi. (belonging to the Twenty-Sixth Study. The following subjects (in ch. xx.) are suggested:

(1) The Witness of a Group of the Intimates of Jesus to the Fact of the Opened and Empty Tomb (ch. xx. 1-10);

(2) The Testimony of Mary Magdalene, to whom Jesus appeared first and sent with a Message to His Disciples (ch. xx. 11-18);

(3) The Testimony of the Ten Disciples (Thomas absent) to the First Appearance of Jesus to them in the Upper Chamber (ch. xx. 19-25);

(4) The Testimony of the Eleven to the Second Appearance of Jesus in the Upper Chamber a Week later (ch. xx. 26-31).

1. John gives the Testimony of a Group of Witnesses—made up of those most closely Associated with Jesus, evidently not expecting His Resurrection—Who Testified to having Visited and Seen the Tomb Opened and Empty early on the Morning of the Third Day.—Ch. xx. 1-10.

1. First of all, very Early in the Morning, Mary Magdalene found the Sealed Stone Rolled Away, and Hastened to impart to Simon Peter and John the News that the Body of Jesus had been Removed.—Ch. xx. 1, 2.

(1) She had come Before the Dawn (with other women) to Embalm the Body, and was startled by finding the Sepulcher, in which she had Seen the Body of Jesus laid away and Officially Sealed up with a Stone, Opened and Empty (ch. xx. 1).

(2) She Ran (with the Women, to whom Jesus appeared on the way?) to Break the News to the Leading Apostles, who were astonished by it (ch. xx. 2).

2. Peter and John hastened to the Sepulcher and, each investigating in his own way, found Proof that Jesus had Risen,—a thing unexpected to them and incomprehensible, in spite of all His Predictions.—Ch. xx. 3-10.

(1) Their observation of the Position of the Grave Cloths showed that Jesus had not been Removed but that He had Risen (ch. xx. 3-7).

Explanatory Notes and Suggestions

At the same time John's narrative deals mainly with *Groups*; and its *first aim* is to Correct, Restore and Confirm the imperfect Faith of the Group of Disciples chosen as the Representatives of Jesus in the Work of the Kingdom.

In the late day when John wrote, and for the Future Church, the *ultimate purpose* of the Gospel was to furnish incontestible evidence of *the fact and reality of the Bodily Resurrection of Jesus*. As skeptical questionings have always gathered about this point—from those of Thomas and the Disciples down to those of the present rationalistic criticism—it was necessary that the testimony, historical, psychological, spiritual and physical, should be so furnished as to place it beyond dispute. This John did, adding his affidavit to his record.

This was just at the dawning of the Third Day, on which Jesus had predicted that He would Rise from the Dead.

Verse 1.—"Cometh Mary Magdalene", etc. She was not alone (see Matthew's account), but is perhaps singled out by John "because she first brought the news to the Apostles; or because of the subsequent narrative" (verses 11-18) of her message.

The notable miracle wrought on Mary (see Luke viii. 2) made her "first at the tomb".

"The stone taken away", i. e., the sealed stone with which the Jewish Rulers had caused Pilate to make sure against the Rising of Jesus (see Matt. xxvii. 62-66).

Verse 6.—"Simon Peter therefore also cometh", etc. With the rash initiative, unfortunately so common to "born leaders", Peter rushed in.

Verse 7.—"And the napkin . . . rolled up in a place by itself". The position of the cloths was such as to show, that they had not been *unwrapped from the body*, but that Jesus had supernaturally *come out of them*, leaving them just where He had lain

Exposition of the Scripture

(2) John records his own being brought, by the Evidence, to Personal Faith in the Fact that Jesus had Risen,—adding a Statement of their Ignorance of the Fact that He “must Rise from the Dead”; and that the Two then returned to their Lodging-Place sorely Perplexed (ch. xx. 8-10).

II. John Records the First Appearance of Jesus after His Resurrection, to Mary Magdalene, as she stood Weeping by the Empty Tomb; and His Sending Her with a Cheering Message to those who had Deserted Him in His Hour of Trial.—Ch. xx. 11-18.

1. To Mary, who having returned from her Errand stood Weeping at the Tomb, Two Angelic Messengers appeared Sitting by the place where the Body had been Laid, and Inquired the Cause of her Weeping.—Ch. xx. 11-13.

[The other Evangelists add what the Angels said further in sending Mary with a Message to the Disciples. See Matt. xxviii. 5-7; Mark xvi. 5-7; Luke xxiv. 2-8.]

2. As Mary turned from the Tomb, Jesus appeared, Mistaken for the Gardener, and repeated the Question of the Angels; and then Revealed Himself as Her Lord, with a Caution and a Message.—Ch. xx. 14-18.

(1) To Mary, Questioning and Desiring to obtain from the Gardener the Body to Embalm it, Jesus Appeared as a Stranger, and then Revealed His Identity by convincing Evidence both spiritual and physical (ch. xx. 14-16).

(2) After an Apparent Rebuke, Jesus gave her a Cheering Message to the Disciples who had forsaken Him; which she bore to them, with the Testimony that She had Seen the Lord, Who had sent word that He was just about to Ascend to His Father (ch. xx. 17, 18).

III. John relates the First Appearance of Jesus to the Disciples (Thomas being Absent) in the Upper Chamber on the Evening of the Resurrection Day, which He entered Miraculously, the Doors being tightly closed for fear of the Jews; and where He gave them their Commission as Apostles.—Ch. xx. 19-25.

1. On the Evening of the Resurrection Day Jesus Appeared to Ten of the Disciples—Establishing His Personal Identity by His familiar Greeting, and His Bodily Identity and Reality by His Wounds; and giving them His Commission as Apostles.—Ch. xx. 19-21.

Explanatory Notes and Suggestions

in them. The “napkin”, still “coiled up” like a turban, was the marked feature.

Verse 8.—“And he saw, and believed”. John received and assented to the fact of the Resurrection for the first time. He does not add that Peter believed. They went away together.

The disconsolate Woman probably returned to the Tomb soon after Peter and John had left it, to witness a remarkable change in the scene.

Verse 13.—“Because they have taken away my Lord”, etc. She was still intent on her purpose to embalm the body.

The omitted Message of the Angels, sent to the Disciples was: that Jesus had Risen; that He would meet them in Galilee; and that He had predicted His Resurrection.

Verse 14.—“She turned herself back”, etc. Jesus, seen dimly through her tears, repeated the question of the angels, and was unrecognized; she supposing it was the man who had charge of the Garden and the body she was seeking.

Verse 16.—“Mary”, etc. The familiar voice revealed Jesus. Her eager response was, in Aramaic, “My Master!”

Verse 17.—“Touch me not; for”, etc. As He had not yet Ascended to the Father, His Sacrifice had not yet been accepted in the Holy of Holies. He was not yet “glorified”, and to be worshipped as on the Throne of Redemption.

“I ascend unto my Father”, etc. The message meant that He was now to secure for them the union and communion with the Father—which He had promised them.

On the evening of the very day of His Resurrection Jesus appeared to the Group of Disciples, who sorely needed His Assuring Presence.

Verse 19.—“When the doors were shut”, etc. It is clearly implied that He entered the room miraculously. See Luke xxiv. 36-44.

Exposition of the Scripture

(1) He proceeded to give them Proofs that He was the very Jesus Who had been Crucified (ch. xx. 19, 20).

(2) With His Benediction, He gave them then and there their Commission, making them Apostles, even Missionaries as the Father had made Him (ch. xx. 21).

2. He symbolically bestowed upon them (in Anticipation of Pentecost) the Holy Ghost, the Helper, and Sent them as His Helpers and Representatives in the Father's Work of Redemption.—Ch. xx. 22, 23.

3. Thomas, who had been absent when Jesus first Came, on returning was skeptical; and discussed his Doubts (probably all the week) with the Ten.—Ch. xx. 24, 25.

The skepticism of Thomas seems to have been that of a cautious inquirer. From one point of view, "he doubted that we might not doubt".

IV. John recounts the Second Appearance of Jesus to the Disciples in the Upper Chamber (in the same Miraculous Way), on the next Sunday, with Thomas Present; when Jesus gave the Opportunity for Testing His Identity and Bodily Reality.—Ch. xx. 26-29.

1. Appearing again Miraculously, Jesus Challenged Thomas to Apply the Tests he had laid down as Conditions of Believing in the Risen Jesus; and Presented Himself for the Tests.—Ch. xx. 26, 27.

2. The skeptical and cautious Disciple, completely convinced, made joyful and ample Confession, and received from His Lord the needed Commendation and Caution.—Ch. xx. 28, 29.

He recognized not only the Messiahship of Jesus, but also His Deity.

Explanatory Notes and Suggestions

Verse 20.—"The disciples therefore were glad", etc. This first rousing from terror and dismay was through the evidence of His Identity.

Verse 21.—With His "Peace" He gave them His Great Commission, more fully stated by the Synoptics.

Verse 22.—"He breathed on them", etc. After the Commission, Jesus then and there symbolically bestowed upon them the gift of the Comforter, in anticipation of Pentecost; and also the "power of the keys".

Verse 25.—"Except I see in his hands", etc. In his discussions with the Ten Thomas laid down the conditions on which alone he would believe that Jesus had Risen from the Dead.

His desire to have good grounds for believing was commendable; his refusal to accept competent testimony, indefensible.

Verse 26.—"And after eight days", etc. Jesus came again with His Benediction, and appealed immediately to Thomas to apply His test.

Verse 27.—"Reach hither thy finger", etc. Every opportunity was offered him. The spear-thrust was large enough to admit the hand. Test it for yourself, and do not keep on doubting and demanding fresh proof!

The transformation of Thomas was complete, his confession immediate, showing him to have been a "reasonable" man.

V. John concludes the Chapter with a Statement of the Purpose for which his Gospel had been Written.—Ch. xx. 30, 31.

He sought: (1) to Confirm the Faith of the Christians and the Church in Jesus as the Christ, the Divine Savior; and (2) to add Energy to their Activities through His "Name", in the Work He had committed to them.

John, like the other Evangelists, wrote to promote Faith in Jesus as the Messiah. He wrote also to add new energy to the Life of the Church, which—as shown by his Letters to the Seven Churches—was threatened by the current unbelief.

TWENTY-SIXTH STUDY.—THE INNER HISTORY OF A NECESSARY PREPARATION FOR THE GREAT COMMISSION:—JESUS SUBSEQUENTLY MANIFESTED HIMSELF BY AN EXTRAORDINARY SYMBOLICAL SIGN, TO SEVEN DISCIPLES IN GALILEE, WHO HAD GONE BACK TO FISHING,—RESTORING THEM TO THEIR PLACE IN HIS KINGDOM; ESTABLISHING HIS IDENTITY AND REALITY AS THEIR RISEN LORD; AND MARKING OUT FOR THEM THEIR FUTURE WORK FOR THE WORLD UNDER THE LEADERSHIP OF PETER AND JOHN.—Ch. xxi. 1-25.

I. John, in his closing Chapter, records first the Symbolical Sign of the Miraculous Draught of Fishes, by which the Risen Jesus Restored these temporarily Lapsed Disciples to their Place in the Kingdom, and gave them undeniable Proofs of His Identity and Reality and His Messiahship.—Ch. xxi. 1-14.

1. *The Disciples, while Waiting for Jesus in Galilee, Returned to their old Worldly Occupation; from which Jesus Miraculously Rescued Them*

- (1) *Disheartened, they took up the Old Vocation, under the Lead of Peter, but Without Success*

Ch. xxi.

1. After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. 2. There were together Simon Peter, and Thomas called Didymus [that is, *Twin*], and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

The Seven

A Fruitless Night

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing.

- (2) *Jesus Appeared and Miraculously Recalled Them to their True Vocation*

4. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus.

5. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No.

6. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

- (3) *John Recognized Jesus, Peter Hastened to Him, the Others Hauled the Net*

Proved to be Jesus

7. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord.

So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.

8. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

2. *The Repast on the Shore Proved the Identity of Jesus and Reassured the Disciples*

- (1) *The Sign and the Preparation of the Meal Revealed the Real Jesus*

9. So when they got out upon the land, they see a fire of coals [Gr. *a fire of charcoal*] there, and fish [or, *a fish*] laid thereon, and bread [or, *a loaf*].

10. Jesus saith unto them, Bring of the fish which ye have now taken.

11. Simon Peter therefore went up [or, *aboard*], and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

- (2) *Eating the Breakfast with Him made them doubly sure it was Jesus*

Beyond Doubt

12. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord.

13. Jesus cometh, and taketh the bread [or, *loaf*], and giveth them, and the fish likewise.

The Third Time

14. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

II. John Relates finally the Inner History of how Jesus Restored these Disciples, beginning with Simon Jona, to their Place in the Work of His Kingdom; and Sketched for them their Future in that Work under the Leadership of Peter and John.—Ch. xxi. 15-25.

1. John relates how Jesus Restored the Backslidden "Simon Jona", and Portrayed his Future Work and Fate
 - (1) The Threefold Sifting of "Simon Jona", and his Threefold Mission
 15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John [Gr. *Joanes*. See ch. i. 42], lovest [Love in these places (verses 15-17) represents two different Greek words] thou me more than these?

He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
 16. He saith to him again a second time. Simon, son of John, lovest thou me?

He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.
 17. He saith unto him the third time. Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.
 - (2) Jesus' Prediction of Peter's Future Fate,—all his *Daily Acts an Object-Lesson*
 18. Verily, verily, I say unto thee. When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.
 19. Now this he spake, signifying by what manner of death he should glorify God.
 - And when he had spoken this, he saith unto him, Follow me.
2. The Writer tells how Jesus Suggested John's Career in molding the Future Church, and how John Completed the Gospel Record
 - (1) Peter's Question Occasioned Jesus' Statement, made apart, of John's Future
 20. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee. 21. Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? [Gr. *and this man, what?*]
 22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.
 - (2) He also Corrected a Misapprehension that Arose from Jesus' Saying
 23. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?
 - (3) He adds, in Conclusion, the Attests of John and his Associates to the Truth of the Gospel, and the Writer's Statement of its Selective Character
 24. This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.
 25. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

Exposition of the Scripture

The Theme of the Twenty-Sixth Study—

The Inner History of a Necessary Preparation for the Great Commission:—Jesus' subsequent Manifestation of Himself by an Extraordinary Symbolical Sign, to a Group of Seven Disciples in Galilee, Who had gone back to Fishing,—Restoring them to their Place in His Kingdom; Establishing His Identity and Reality as their Risen

Explanatory Notes and Suggestions

The Great Commission—the Marching Orders of the Church for the Conquest of the World—was given later on "the mountain" (probably the Mount of Beatitudes) where Jesus had arranged to meet the Disciples (Matt. xxvi. 32; Mark xiv. 28). That occasion was probably towards the close of His forty days on earth, and it was then that "above five-hundred brethren at once" met Him (see 1 Cor. xv. 6). See Matt. xxviii. 16-20; Mark xvi. 15-18. Soon

Exposition of the Scripture

Lord; and Recalling them to their Future Work in the World under the Leadership of Peter and John.—Ch. xxi. 1-14.

Regarded as confined to a Group of Seven Disciples (embracing Simon Peter and Thomas), and as preliminary and preparatory to the Great Commission delivered later in Galilee to the Eleven and probably the 500 (1 Cor. xv. 6), and recorded by the Synoptics, this Study presents two points for consideration:

(1) The Symbolical Sign by which Jesus Recalled the Group of temporarily Lapsed Disciples to their Place in the Kingdom, and Proved to them that He was the very Risen Jesus, the Messiah (ch. xxi. 1-14);

(2) The Inner History of the Restoration of these Disciples by Jesus, and the outline of their Future in the Work for the World, under the leadership of Peter and John (ch. xxi. 15-25).

The way is thus prepared for the constructive interpretation of this great Scriptural Scene.

[The tendency of a speculative criticism has been, from the days of Grotius, to discredit either the genuineness or the Johannean authorship of this chapter or to deny both; making it a mere appendix by a later and unknown writer, and without canonical authority.

Lange's view seems to be the only sound, tenable and constructive one. Dr. Philip Schaff summarized Lange as follows:

"The last chapter is generally regarded as a mere Appendix. Dr. Lange views it as the Epilogue which corresponds to the Prologue (i. 1-18), and presents in typical outline the *post-resurrection history* of Christ, His perpetual Spiritual presence in, and guidance of, the Church; as the Prologue presents His *history before the Incarnation*, and the body of the Gospel His *Earthly history*".

It is hoped that the Constructive Study here presented will help to a better understanding of the Chapter as a part of the Conclusion of John's Gospel, in its relations to the Conclusions of the other Gospels.]

Explanatory Notes and Suggestions

after this Jesus must have gone up to Jerusalem for His Ascension.

This Appearance of Jesus by the Sea of Tiberias is readily seen to be a necessary preparation for the later one, and essential to the completeness of John's Gospel and the completion of the Gospel records.

(1) Simon Peter without it would certainly not have been ready for the place of Leader in the Gospel Work. There would have stood against him a disgraceful Three-fold Denial of Jesus (Matt. xxvi. 69-74; Mark xiv. 66-72; Luke xxii. 55-61; to which John added a Fourth); without any word of repentance and restoration.

(2) His return to his worldly occupation (apparently tired of waiting for Jesus to come), leading away with him Six others of the Disciples, showed the necessity for drastic measures in dealing with the case. Jesus met the emergency, reassuring them through a great Symbolical Sign, and bringing them back to loyalty to the King and His Work.

The Fourth Gospel would be a *torso* without this part of the Conclusion, and the course of Simon Peter an Enigma.

["The only argument worth mentioning against the Johannean origin of chapter xxi. is derived from a few rare and unimportant expressions. . . . But these peculiarities are natural and easily explained from the context, and are more than counterbalanced by the number of Johannean words and phrases, . . . as well as by the unanimous testimony of the manuscripts and ancient versions, which contain the whole chapter as an integral part of the Gospel. The only question is as to verses 24 and 25, whether they are likewise by John, or an attestation by the hand of his surviving pupils and friends. Lange regards also these last two verses as Johannean with the exception of the phrase: 'And we know that his testimony is true'. They conclude the Epilogue, and correspond to the conclusion of the Prologue (i. 18), and the conclusion of the main body of the Gospel, ch. xx. 30, 31" (Philip Schaff).]

I. John, in his Closing Chapter, narrates a most Extraordinary Manifestation of the Risen Jesus—at once a Sign of His own Supernatural Power and Authority and a Symbol of the "magnificent Success assured to the Mission of His Disciples"—by which He Established His Identity and Messiahship and Miraculously Rescued the Disciples who had Lapsed into Worldliness, and Recalled them to their Spiritual Work in His Kingdom.—Ch. xxi. 1-14.

Exposition of the Scripture

1. John relates that, while Waiting for Jesus in Galilee, a Group of the Disciples, embracing the Leaders, went back to their former Worldly Occupation; from which Jesus Miraculously Rescued them.—Ch. xxi. 1-8.

(1) Apparently disheartened by their long Waiting Six of the Disciples—the Fisherman Group—under the Lead of Peter, took up their Old Vocation; but without Success (ch. xii. 1-3).

It seems to have been a Lapse from Faith in the Messiah into a worldly life; temporary at least, but possibly the giving up of their Messianic hope.

(2) After they had Fished all Night (in vain), Jesus Appeared to them in the grey of the Morning, and Miraculously Recalled them to their True Vocation in the Kingdom (ch. xxi. 4-6).

(3) The Scene, the Miracle and the Memory forced John to the swift Conclusion, "It is the Lord"; the utterance of which led Peter to plunge into the Sea to reach Jesus quickly, leaving the others to follow with the Catch (ch. xxi. 7, 8).

2. The Breakfast that He prepared for and ate with the Disciples on the Shore, Jesus made the means of Reassuring their Faith, and of making them ready to be Recalled to their True Vocation in His Kingdom as "Fishers of men".—Ch. xxi. 9. 14.

(1) The Meal Jesus had already prepared on the fire of charcoal; combined with the Fish added from the great Catch safely landed by Simon Peter, started the direct appeal for Faith in Jesus Risen.

Jesus' Command, given to the Disciples, to bring of the fish now caught, Simon Peter carried out; thereby taking the initiative in preparing the way for Restoration.

(2) Jesus, in Eating the Breakfast with them, amid the Scenes so well known, and by the old familiar ways (except omitting the thanksgiving), Completed the Testing of their Faith,—a fitting object of this Third Appearance of Jesus to the Disciples in Groups, and marking its importance.

Explanatory Notes and Suggestions

It is significant that the Group is headed by the names of Simon Peter and Thomas. They were waiting together.

Verse 1.—"On this wise". After His Resurrection He appeared to them but *occasionally, unexpectedly*, and in a way quite *unearthly*, though yet *really and corporeally*. He was calling out and testing faith.

Verse 3.—"I go a fishing". I am going a fishing, i. e., going back to my old worldly business. They had waited long for Jesus to set up His Kingdom. The others followed the leader. That they "took nothing" marks the Divine disapproval. Jesus appeared on the shore at the critical moment; unrecognized at first; and at once took charge of the fishermen for His own purposes. Success followed obedience.

Jesus doubtless intended to recall to their minds the former miraculous draught of fishes; when at the same place He had first called them from this worldly business to be His Disciples (see Luke v. 4-11), to be "fishers of men".

Verse 8.—"And cast himself into the sea". Notwithstanding Simon Peter's haste to reach Jesus, no greeting word is recorded.

Verse 9.—"They see a fire of coals", etc. "By comparing this with 1 Kings xix. 6, and similar passages, the unseen agency by which Jesus made this provision will appear evident" (*Bib. Com.*).

Verse 11.—"Full of great fishes", etc. The key is found in the former miracle (Luke v. 1-11), which was *symbolical* of the success of their future ministry. Here is the same reference: the *multitude* and the *size* of the fishes caught, "symbolically foreshadowed the vast success of their now fast-approaching ministry".

Simon Peter himself was the first objective in this appearance of Jesus. Jesus would have *him* profoundly impressed by the Sign and the Scene, in order to compass his apparently long-delayed Repentance, and make his Restoration possible.

Verse 12.—"None of the disciples durst inquire of him", etc. So convincing was the *evidence*, that they would have deserved to be upbraided for unbelief.

Verse 14.—"To His disciples". That is, assembled in groups.

I. John relates finally the Inner History (with which the Other Evangelists seem to have been Unacquainted) of how Jesus Restored these Disciples, beginning with "Simon Jona", to their Place in the Work of His Kingdom; and Sketched for them their Future in that Work under the Leadership of Peter and John.—Ch. xxi. 15-25.

Exposition of the Scripture

1. The Evangelist begins with relating how Jesus brought to Repentance, and Restored and Reinstated the Backslidden "Simon Jona"; and Portrayed his Future Work and Fate.—Ch. xxi. 15-19.

It is manifest that before Simon Peter could take up his high task, there must begin the promised transformation (John i. 42) from "Simon Jona" into "Cephas". Before him lay the giving of the Great Commission, Pentecost, and the Comforter's revelations of the things of Jesus; from these were to come the Conviction and Character that made the *fickle man of impulse the stable man of principle*. Jesus here took up, almost as if *de novo*, this transformation, in which thus far so little appeared to have been accomplished.

(1) There is the Threefold Sifting of "Simon Jona", corresponding to his Threefold Denial of his Lord, and the Threefold Mission for the Church (ch. xxi. 15-17).

a. The First Inquiry of Jesus, bringing home to "Simon Jona" his foolish boast, and bidding him Feed His Little Lambs (verse 15).

Question: "Lovest (*agapao*) thou me more than these?"

Answer: "Yea, Lord, thou knowest that I love (*phileo*) thee".

Command: "Feed (*bosko*) my little lambs" (*arnia*).

b. The Second Inquiry of Jesus, with Peter's humble Answer, and Jesus' Charge to Shepherd (feed and guide and guard) His Sheep (verse 16).

Question: "Lovest (*agapao*) thou me?"

Answer: "Yea, Lord, thou knowest that I love (*phileo*) thee".

Command: "Shepherd (*poimaino*) my sheep" (*probata*).

c. The Third and Final Inquiry of Jesus, "Do you love (*phileo*) me even with that lower Love?", bringing Simon Jona to true Penitence; when Jesus bid him Feed His Sheeplings (verse 17).

Question: "Lovest (*phileo*) thou me?"

Answer: "Lord, thou knowest all things, thou knowest that I love (*phileo*) thee".

Command: "Feed (*bosko*) my sheep-
lings" (*probata*).

Explanatory Notes and Suggestions

The breakfast seems to have passed in silence,—Jesus desiring perhaps to let His manifestation do its full work, and the Disciples oppressed with the mystery of His coming.

Verse 15.—"Jesus saith to Simon Jona", etc. Breakfast over, Jesus Himself took the initiative in the all-important case before Him, in which He must do thorough work.

Three things should be noted here:

(a) Jesus every time used the old name, "Simon Jona" (see John i. 42): the hearkening and timid, unstable and cowardly man still, notwithstanding the promise of transformation into Cephas; which must have cut to the quick. "Simon Jona" still needed to be "converted" before he would be fit to "strengthen" and lead "the brethren" (see Luke xxii. 32).

(b) The higher word for "love", *agapao*, affection based on higher qualities and rooted in conviction and choice, is to be distinguished from the lower term, *phileo*, expressing natural and personal affection; somewhat as in the Latin *diligo* differs from *amo*. See Trench. The former implies principle and permanence; the latter depends on natural affection and impulse.

(c) The lambs (*arnia*), the sheep (*probata*), and the sheeplings (*probata*, Tischendorf's choice in verse 17), are to be distinguished; as also the words "feed" (*bosko*) and "shepherd" or "tend" (*poimaino*).

With the aid of these distinctions and the tabular arrangement, one can readily study out the deeper meaning of this Scripture, now obscured by lack of English terms to translate the different Greek words, especially those for "love".

Verse 17.—"Peter was grieved because he said unto him the third time, Lovest (*phileo*) thou me?" Twice Jesus had used *agapao*, and Peter had answered with *phileo*,—sure that he had "a personal love of human affection" for his Master,—but implying hesitancy due to a consciousness of his own weakness. When Jesus dropped, in his third question, to Simon Peter's lower human level:—"Are you sure that you love Me at all, even with this inferior love?"—it again cut to the quick, and

Exposition of the Scripture

The ordeal was not too severe to accomplish the object of Jesus. It opened the way to the Reinstatement of Simon Peter.

(2) When Jesus had accomplished His Purpose with Simon, He Predicted to the Group the Future Career of that Disciple, beginning in active Work in the Kingdom and ending in Bonds and Crucifixion (ch. xxi. 18, 19).

The "stretching forth" of his "hands" indicated that he should "be bound, as a captive, or fastened, as a criminal, to a cross" (verse 19).

Jesus here reminded Peter of "the freedom and independence of his youth, in contrast with the close of his career when he "shall suffer himself to be guided by another, and without opposition shall permit himself to be led to the place of execution". Every free act of life would be to him a needed, steadying *object-lesson*.

2. The Writer now tells how Jesus Suggested, to Peter and John Apart, John's extended Career in Molding the Future Church; and how the Completed Gospel Records were authenticated by a Double Certificate.—Ch. xxi. 20-25.

(1) John's Following and Peter's Question occasioned the statement (made to them apart) of John's long "tarrying" (beyond the Destruction of Jerusalem) in Carrying out, by his Teaching and Counsel, the "Will" of Jesus in the Church (ch. xxi. 20-22).

Peter's desire to know John's Work instead of attending to his own, as indicating his natural weakness, Jesus Rebuked (verses 21, 22).

(2) This Statement concerning John's Future afterwards led to a Misapprehension which, for the good of the Church, the Evangelist found it necessary to Correct (ch. xxi. 23).

(3) The Writer adds, in conclusion, the Certificates of John and his Associates to the Truth of this Gospel, and the Writer's statement of its Selective Character (ch. xxi. 24, 25).

The final record is that, while all this is true, it is but a small portion of the truth that might have been written.

Explanatory Notes and Suggestions

Simon, though still modestly using *phileo*, broke down in heartfelt penitence, and appealed to the Omniscience of Jesus.

Verse 18.—"Verily, verily", etc. This is one of Jesus' most momentous "double verities", the sentence infolding the mission and fate of Simon Peter as the Apostle to the Circumcision.

"The particular form of this prediction, referring to common actions of daily life, would tend to keep Peter [the man of intense activities] constantly in mind of his sufferings and death. It is said that he was crucified with his head downwards [at his own request, as being unworthy to die as his Lord had died] at Rome, in the reign of the emperor Nero, A. D. 67" (*Par. Bib.*).

Verse 19.—"Follow me", etc. Not simply to the Cross, in the future, but *now*, apart from the other Disciples; as if for some further revelation.

As Peter followed Jesus, "the Disciple whom Jesus loved" followed also,—that these leaders might receive, apart from the other Five, the last Message for their future work. John's intimacy with Jesus justified his following.

Verse 22.—"If I will that he tarry till I come", etc. Peter's career of strenuous activity came to its tragic end several years before Jesus "came" in the destruction of Jerusalem. In contrast with this was John's quiet "tarrying" till after that event, and, from Jerusalem and Ephesus, by his Epistles, the Apocalypse and the Gospel, and by his presence, helping the Christians to the Faith and Life in Christ.

Verse 23.—"That the disciple should not die", etc. There was no ground for the misapprehension in what Jesus actually said. The reference in the "Coming" was to the nearer "Coming".

Verse 24.—"This is the disciple, etc. . . and we know", etc. This double affidavit is a fitting conclusion of the "Gospel of Witness". The "we" clause is doubtless the endorsement of John's Associates in Ephesus through whom his Gospel was sent out to the Churches. This evidence, accepted by the Church in John's day, has never been impugned. See January issue, 1908, page 55.

OUTLINE OF STUDIES IN JOHN

Introductory to the Study of John's Gospel	3
INTRODUCTION:—THE ETERNAL WORD INCARNATE FOR THE WORLD'S REDEMPTION:	
<i>First Study.</i> —The Incarnation of the Eternal Word and His Mission of Redemption as Jesus Christ.—Ch. i. 1-18	19
PART FIRST:—THE INCARNATE WORD MANIFESTED AS MESSIAH, THE LAMB OF GOD, THE LIFE AND LIGHT, THE SAVIOR OF ALL THE WORLD—TO THE WORLD, JEWISH AND NON-JEWISH:	
<i>Second Study.</i> —The Official Induction of Jesus into His Office as Messiah by His Forerunner, and His Entrance upon His Work.—Ch. i. 19-51	23
<i>Third Study.</i> —The First Manifestations of Messianic Power, by Signs in Cana and Jerusalem.—Ch. ii. 1-25	27
<i>Fourth Study.</i> —Jesus' Manifestation in the Jewish World to Nicodemus, the Typical Pharisee, as the Only Way of Everlasting Life.—Ch. iii. 1-36	31
<i>Fifth Study.</i> —The Crisis of Faith in the Non-Jewish World, in Samaria and Galilee.—Ch. iv. 1-54	39
<i>Sixth Study.</i> —The First Crisis of Unbelief in Jerusalem, brought out by the Messianic Claim and Sign.—Ch. v. 1-47	48
<i>Seventh Study.</i> —The Galilean Crisis of Unbelief, at the Passover Season, Prepared for by Jesus by Two Messianic Signs.—Ch. vi. 1-21	54
<i>Eighth Study.</i> —The Crisis Precipitated by Jesus' Taking the Place of the Paschal Lamb in Explaining the Signs.—Ch. vi. 22-71	58
PART SECOND:—THE INCARNATE WORD, AS ATONING SAVIOR, IN DEATH-GRAPPLE WITH JEWISH UNBELIEF:	
<i>First Stage.</i> —Jesus, as the Light and Life of the World, Officially Rejected by the Jews at the Feast of Tabernacles:	
<i>Ninth Study.</i> —Jesus' Official Messianic Claim and Appeal to the Jews at the Feast of Tabernacles.—Chs. vii. 1—viii. 1	68
<i>Tenth Study.</i> —Jesus' Official Defence of His Claim, and the Attempt of the Rulers to Seize and Destroy Him.—Ch. viii. 2-59	74
<i>Eleventh Study.</i> —Jesus' Confirmation of His Claim by a Judicially Attested Sign, leading the Rulers to Excommunicate the Man Born Blind.—Ch. ix. 1-34	82
<i>Twelfth Study.</i> —Jesus' Manifestation of Himself to the Excommunicated Man and the Jews, as the True Shepherd of Israel, Sent to Lay Down His Life for the Sheep.—Chs. ix. 35—x. 21	87
<i>Thirteenth Study.</i> —Desperate Attempt of the Leaders to Force Jesus to take the Place of their False Messiah,—Driving Him from Jerusalem.—Ch. x. 22-42	91
<i>Last Stage.</i> —Jesus, the Resurrection and the Life, Officially taking the Place of Messiah before the Jewish Nation and Forcing the Rejection:	
<i>Fourteenth Study.</i> —The Culminating and Decisive Messianic Sign—in Raising Lazarus.—Ch. xi. 1-44	97
<i>Fifteenth Study.</i> —The Far-reaching Consequences of this Decisive Sign in bringing His "Hour".—Chs. xi. 45—xii. 11	103
<i>Sixteenth Study.</i> —Jesus' Public Entry into Jerusalem, and Official Claim to be Messiah.—Ch. xii. 12-33	106
<i>Seventeenth Study.</i> —The Final Breach between Jesus and the Jewish Rulers, and the Mutual Rejection.—Ch. xii. 34-50	111
PART THIRD:—THE FINAL INSTRUCTIONS OF THE INCARNATE WORD, ON HIS LAST NIGHT, TO PREPARE HIS DISCIPLES FOR THEIR WORK AS THE FOUNDERS OF THE KINGDOM:	
<i>Eighteenth Study.</i> —The Sifting and Purifying the Group of Disciples by Two Decisive Acts, to Prepare Them for the Instructions.—Ch. xiii. 1-30	117
<i>Nineteenth Study.</i> —Jesus Reveals His Glorification by His Departure to the Father, Whence He would Send the Helper.—Chs. xii. 31—xiv. 31	122
<i>Twentieth Study.</i> —Jesus' Prospectus of Their Spiritual Life in the Kingdom.—Ch. xv. 1-27	129
<i>Twenty-First Study.</i> —Jesus' Provision for the Conquest of the World under the Dispensation of the Spirit.—Ch. xvi. 1-33	134
<i>Twenty-Second Study.</i> —The Lord's Prayer of Consecration to the Work of the Kingdom.—Ch. xvii. 1-26	139
PART FOURTH:—THE INCARNATE WORD LAYING THE FOUNDATION FOR REDEMPTION IN HIS VOLUNTARY SACRIFICIAL DEATH ON THE CROSS:	
<i>Twenty-Third Study.</i> —Jesus Voluntarily Placing Himself in the Hands of His Enemies, and on Trial for His Life.—Chs. xviii. 1—xix. 16a	145
<i>Twenty-Fourth Study.</i> —The Incarnate Word, the Lamb of God, Voluntarily in the Hands of His Executioners, Dying for the World's Redemption.—Ch. xix. 16b-42	152
CONCLUSION:—THE INCARNATE WORD, RISEN FROM THE DEAD, VINDICATING HIS CLAIMS TO HIS DISCIPLES, AND PREPARING THEM FOR THEIR WORK AS HIS REPRESENTATIVES:	
<i>Twenty-Fifth Study.</i> —John's Summary of the General Witness to the Fact of Jesus' Resurrection, to Confirm the Disciples' Faith and Energize their Life.—Ch. xx. 1-31	156
<i>Twenty-Sixth Study.</i> —The Inner History of a Special Preparation of the Disciples for the Great Commission by a great Symbolic Sign, and the Subsequent Instruction.—Ch. xxi. 1-25	162
Outline of Studies in John	168

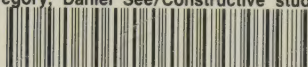
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